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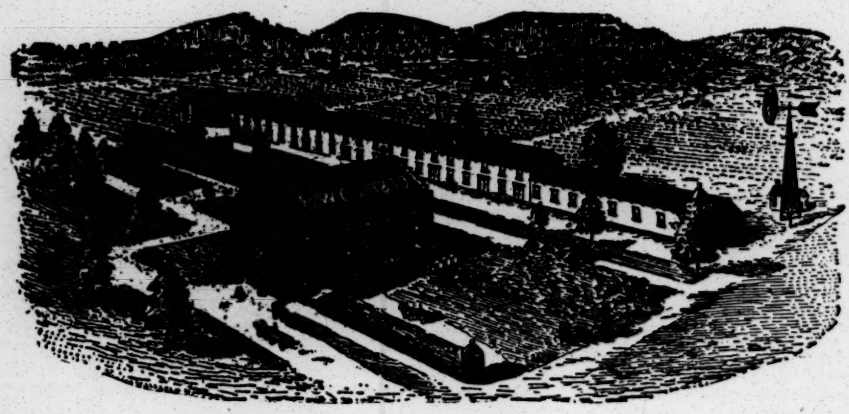

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THE
ECCLESIASTICAL REVIEW

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THE THEOLOGY OF THE PRECIOUS BLOOD.

CERTAIN revealed doctrines, though occupying their own distinct and important places in the body of divine truths and in our theological system, are so fundamental and central to all the other truths that we look upon them as summaries or compendia of Catholic teaching and practice. The doctrine of the Eucharist is rightly considered such a "master" doctrine; the Eucharist is the center and synthesis of Christian faith and Christian life. The theologian, as well as the preacher and catechist, will find no task more congenial and illuminating than the exposition of Christian teaching and Christian life in the light of the Eucharist. Any handbook of theology will offer the sources ready made. The same work has been done by theologians in expounding the theology of the Incarnation, the Trinity, the Church. The theology of the Precious Blood, however, has not met with the same interest, although theologians like Scheeben and spiritual writers, like Faber, have shed much light on the doctrine, and revealed its surpassing beauty.

Basic to the revealed message as found in both Old and New Testament is the truth of Redemption by blood. It is the essential prophetic message of the dealings of God with His chosen people, the source of their hope, and the essential message of the good tidings of the Gospel and the source of faith and supernatural life in the new and eternal testament. It will become clear, says a Protestant divine,[1] that there is no single scriptural idea, from Genesis to Revelation, more constantly

[1] Murray, *The Power of the Blood of Jesus*, p. 5.

and more prominently kept in view, than that expressed by the words " The Blood."

The doctrine of Redemption by blood may be briefly expressed thus: Man, fallen into sin, original and actual, is restored to divine friendship by the God-man's bloody death. This thesis rests on two facts: the sin of man, involving all mankind, and the act of atonement by Christ, the loss of supernatural life and the regaining thereof. Both must be studied in the light of the meaning of blood in human life.

Man was raised to a supernatural state and enjoyed preternatural gifts in the beginning of his earthly existence. The supernatural state essentially consisted in the possession of supernatural life, the participation in God's own intimate life. This higher gift was bound up with man's natural life; in fact man's natural life depended on his continuation in the supernatural state. If by sin he lost the divine life he was doomed to suffer death on earth. If he remained free from sin he was destined to depart this life without undergoing death and to be admitted to divine glory in heaven. All the divine gifts bestowed upon man in the Garden of Eden were to be transmitted to all mankind by a process of natural generation. These favors were the gift bestowed upon all those of Adam's blood. Likewise the loss of them, should Adam be deprived by his own sin, was to be transmitted to all human beings descending naturally from Adam. Supernatural death or sin and natural death were to be the heritage, the blood-heritage, of the race.

We cannot fail to note in this teaching that the loss of supernatural life, symbolized and penalized by earthly death, is intimately associated with the race as a whole, with blood-relationship and descent from Adam. We might say that either supernatural life or supernatural death, as well as natural life or death, was to be placed in the very blood-stream of the race by the First Parent of mankind. The doctrine of original sin reveals how Adam's tragic choice brought tainture of blood, death instead of life to all his progeny. Instead of life there was death in the blood of mankind. To the heritage of that first melancholy fall innumerable actual sins have been added by the sons of that first offender.

Since the forfeiture is complete, carrying with it even death as punishment, atonement by fallen man is impossible. Nor

can atonement be made by any other creature, even though he be freely endowed by God with the most exalted gifts of nature and grace, for sin is derogatory to infinite dignity and majesty. It follows that man must forever be excluded from his supernatural destiny and suffer eternal death unless atonement be made by One who can offer to God acts of atonement, infinite in value. In order that the atonement be equal to the offense one of the divine persons must assume created nature, for only in virtue of that inferior nature can supplication, submission, obedience, be offered for man's disobedience. Such a One, because He is creature, can offer acts of atonement. Because He is God, His acts have infinite value.

It is true that God was not obliged to accept any atonement. The result of such rejection would have been no injustice to man. It is likewise true that God could have condoned the sin and demanded no atonement whatever. The result of such condonation would have meant pardon for man, but not true atonement or redemption. God might have been satisfied with partial atonement and granted partial condonation. In all of this God was free, nor would either His justice or His mercy have been impaired by His choice. But God decided that man should be shown mercy and be pardoned. His mercy was to be above all His works; and He also decreed that this mercy and pardon were to be granted because of the full satisfaction of justice by adequate atonement. Hence it became necessary that One of the Trinity assume created nature and in that nature offer reparation to God for man's great sin. It is most important to note that God's demand for adequate reparation followed His decree of mercy and pardon. In the order of dependence, or the logical order, mercy was first. We insist on this point because some have misunderstood the whole Catholic doctrine of Redemption as though it were based on a cruel and vindictive concept of divine justice.[2]

The divine decree went beyond both justice and mercy: a divine person could have taken on angelic nature and in it offered reparation fully adequate. He could have assumed human nature but not of Adam's blood and in it have offered full satisfaction for sin. Likewise, any act of the God-man, even though free from all pain, would have been more than

[2] Cf. Riviere, *The Doctrine of the Atonement*, Vol. I, p. 14 sqq.

sufficient for man's redemption, because every act of His has infinite value. But God decreed that the Second Person was to become man, taking human nature as a son of Adam, and offer in atonement for sin all His Blood to be shed in painful passion and death. He decreed the Redemption by Blood.[3]

Though God freely decreed Redemption by Blood, even unto the details of the Passion and Death, there is singular becomingness in the Redemption by Blood. It is most befitting that reparation be made in that nature and through that very race which had fallen.[4] It is also befitting that a life which is divine-human be offered for a life which was forfeit. The lost supernatural life which was a sharing of God's life was to be restored by the offering of a divine-human life, that of the God-man. But why was it to be by means of blood-shedding? The answer—always inadequate because we are dealing with God's own mysterious ways—must be sought in a deeper understanding of the significance of the blood in the light of revealed truth. The result should be a revelation of the great beauty and dignity of the theology of the Precious Blood.

We have said that the Second Person of the Trinity assumed human nature as a son of Adam. From the very blood-stream which bore the dread cargo of ruin and death there was to flow salvation and life. From the all-pure blood of a virgin in whom there was not the slightest taint was the Redeemer to take His blood and flesh. Thus was Christ linked by blood with Adam and made the Head of the race. As a descendant of Adam He became our Blood-brother who was to purge the evil blood of its taint and restore the race to its pristine dignity as of the blood-royal. As descent from Adam originally, according to God's plan, was to bring life to all the human race, so now Blood-union with Christ, the New Adam, was to restore the lost supernatural life. Life and blood of Adam's race had been forfeited; the life and blood of the new Head of the race were offered to God in atonement for the lives of men. There was to be a new race of the purest blood. A new life was given to men more rich and abundant than that which was lost.

[3] The doctrine contained above is found in practically every text book of dogmatic theology. Vide, e. g., Hugon, *De Verbo Incarnato et Redemptore*, ed. nona, p. 284 sqq.

[4] For the doctrine on the befittingness of the Incarnation, cf. Summa Theolog. III, q. 1; III, q. XXXI, art. 1, 5; III, q. XLVI, art. 1-4.

Blood was important because it is the source of life. Definitely do the Scriptures teach that the " life is in the blood." The expression is more than a human convention, more than a metaphorical form of speech. On this point all the teaching of our science of biology and medicine agree with the plain word of the Scriptures. Some passages in Leviticus are particularly pertinent:

> If he offer a lamb before the Lord, he shall put his hand upon the head of the victim: and it shall be slain in the entry of the tabernacle of the testimony: and the sons of Aaron shall pour the blood thereof round about upon the altar (III, 7-8).
>
> And forthwith Aaron, approaching to the altar, immolated the calf for his sin: and his sons brought him the blood of it: and he dipped his finger therein, and touched the horns of the altar, and poured the rest at the foot thereof (IX, 8-9).

The reason for the use of blood appears in the prohibition of the eating of blood:

> Because the life of the flesh is in the blood: and I have given it to you, that you may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul . . . for the life of all flesh is in the blood: therefore I said to the children of Israel: you shall not eat the blood of any flesh at all, because the life of the flesh is in the blood, and whosoever eateth it, shall be cut off (XVII, 11-14).

Equally significant are the Old Testament types, especially if they are studied in the light of New Testament exposition and fulfillment. The relation between blood and life is especially marked in the case of the Paschal Lamb, for its blood saved the Jews from the sword of God's avenging angel which brought death to the Egyptians. The blood-sprinkling marked the First Covenant between the Chosen People and Jahweh. The parallel between this blood-sprinkling and the words of Christ at the Last Supper has been repeatedly pointed out. In all of these instances the connection between blood and life, between blood and forgiveness, is quite plain, so that St. Paul could say: " with blood almost everything is cleansed according to the Law, and without the shedding of blood there is no forgiveness " (Hebr. IX, 22). It is likewise plain that the significance of

the Old Testament blood shedding lies in its relation to that bleeding unto death by which the God-man brought life to the world.[5]

The New Testament explains and perfects the Old. The texts are too numerous to quote in entirety, but the doctrine can be shown from the following: The fifth chapter of St. Paul's letter to the Romans gives very clearly the doctrine of the sin of Adam and its effects on the human race, together with the teaching on Christ's death: " Therefore . . . through one man sin entered into the world and through sin death, and thus death passed into all men because all have sinned . . . therefore as from the offense of the one man the result was unto condemnation to all men, so from the justice of the one the result is unto justification of life to all men. For just as by the disobedience of the one man the many were constituted sinners, so also by the obedience of the one the many will be constituted just." The source of this redemption is the love of God, the means is the bloody death of Christ: " But God commends his charity towards us, because when as yet we were sinners, Christ died for us . . . we are justified by his blood . . . when we were enemies we were reconciled to God by the death of his Son. . . ." The constant reference to the blood, as the price of our redemption, as the source of our justification and sanctification, as the foundation of our hope, all make clear the point that we are redeemed by blood. And the reason for the shedding of blood is plain from the references to the Old Testament and from the parallel use of the term " death " for blood. The divine-human life of the Savior lay in His blood; shedding this blood meant the loss of life which was offered to God for our sins.

The theology of the Precious Blood cannot rest satisfied with the mere exposition of the teaching that Christ gave His life through blood, because " life is in the blood ". The Blood of Christ and the Death of Christ must mean far more to us than a sacrificial giving of life. We know that the divine motive was loving mercy. For this reason the Father sent His Son into the world: " In this has the love of God been shown in our

[5] For an excellent exposition of the significance of blood in the Old Testament, see Mueller, " The Precious Blood of Jesus Christ, Fountain of Our Redemption," in *Messenger of the Precious Blood*, July-August, 1915.

case, that God has sent his only-begotten Son into the world that we may live through him. In this is the love, not that we have loved God, but that he has first loved us, and sent his Son a propitiation for our sins" (I John IV, 10-11). Because of His loving mercy God sent His Son to redeem us by His blood. The best gift of God to man is this same Blood, for it is the source of our salvation, of all the life of grace given to man since Adam's fall. We must also look upon the Blood as the best gift of man to God, for only with the Blood and by the Blood was God's justice satisfied. Surely we cannot deny that only the most precious gift was acceptable to God. Truly of infinite value was every act of Christ, truly all that He did in life was offered to His Father and accepted for our Redemption; and yet, without the Blood we would not have been redeemed. Such is the teaching of Scripture: "without the shedding of blood there is no forgiveness" (Hebr. IX, 22).

The bond uniting us to the triune God is the Precious Blood, the instrumental and meritorious cause of all grace and supernatural gifts. It is sacred because it is united to the all-holy person of God the Son, the manifestation of the Father's love for the whole human race of which Christ is the Head, the manifestation of the love of the Son for the Father, of His submission to Him, the chosen instrument of the most holy of all acts, the supreme sacrifice of Calvary.

We hold that the Blood is the instrumental cause of our salvation and of all grace given to man since Adam's fall, for by means of His blood Christ offered Himself and merited salvation for us. We may go a step further and defend the doctrine of St. Thomas according to which the Blessed Humanity is the *instrumentum conjunctum divinitatis,*[6] the physical instrument of both the meriting and the granting of all grace. If we hold this latter teaching we must look upon the Precious Blood as the partial instrument of the very conferring of grace. Thus the Blessed Humanity, and specifically the Precious Blood, continues in a physical instrumentality to bring to man all the vast abundance of grace which once was merited by the bloody death. The Blood becomes the most intimate bond between man and God in all the supernatural life.

[6] Vonier, *The Personality of Christ*, pp. 69-84.

Though the Blessed Humanity of Christ, body, blood, and soul are the work of all three divine persons, we ascribe the fruitfulness of the Redemption to the Holy Spirit. Wherefore we look upon Him as most intimately united with the Blood of Redemption, vivifying it, pouring it forth in Sacrifice, giving it to the souls of men. In one breath St. Paul speaks of the " charity of God " as " poured forth in our hearts by the Holy Spirit who has been given to us," and of Christ who died " for the wicked when as yet we were weak " (Rom. V, 5-6). In words of great mystic beauty the theologian Scheeben treats the point: " By means of this Blood the Holy Spirit vivified the Blessed Humanity and adorned it with every grace and favor. He filled the Blood with His own loveableness, for He is the Spirit of love, the pledge of love between Father and Son, making it sweet with fragrance as it ascended to God in sacrifice. The Holy Spirit led the Blessed Victim to the altar of sacrifice. We might well speak of the Holy Spirit as the *amor sacerdos* leading the God-man to sacrifice and placing it before the Father in so far as He unites it with the infinite homage of love, which is Himself. We might say that the Holy Spirit is transfused over the whole world through the Son.

Most befitting is it therefore, that the Son who is the Head of all creatures should set forth and effect in the shedding of His Blood this pouring forth of the Holy Spirit, the Spirit of Love. The shedding of Blood becomes the sacrament (or visible sign) of the giving of the Holy Ghost. The sacraments are visible signs of grace, but the shedding of the Blood of the God-Man signifies and effects the giving to men of the Holy Spirit Himself. The shedding of the Heart-blood of Christ is the most real pledge that He and His Father will communicate also to us the inner-most mark of their divinity. Likewise the blood is a purifying, warming, vivifying force. As such it is a picture or sign of the working of the Holy Spirit. Wherefore we may call the shedding of the Blood the Sacrament of the Holy Spirit, signifying, representing, pledging, effecting the Spirit of the Father and the Son, the Spirit of Love given to men." [7]

[7] Taken from " The Precious Blood and Divine Life," *Messenger of the Precious Blood*, October, 1940.

The bond which unites man to God also unites all men as a new and purified race. The solidarity of mankind disrupted by the sin of Adam is restored by the Precious Blood. In the Church, which is the Bride of Christ and His mystic Body, are gathered all those who are redeemed. At least potentially all mankind is included, because the Blood was shed for all, and all are obliged to belong to her. In the fullest sense, however, only those belong who are united with her both internally and externally. The bond of union is the source of all grace and supernatural favor, the Precious Blood. Wherefore the Church has been spoken of as the Kingdom of Christ's Blood. " You . . . are a chosen race, a royal priesthood, a holy nation, a purchased people; that you may proclaim the perfections of him who has called you out of darkness into his marvelous light. You who in times past were not a people, but are now the people of God." Such is the thought of St. Peter (I Peter II, 9-10). Even more striking are the words of St. John as found in the Apocalypse: " To him who has loved us, and washed us from our sins in his own blood, and made us to be a kingdom, and priests to God his Father—to him belong glory and dominion forever " (Apoc. I, 6).

In the mystic Body of Christ, the Church, the Blood vivified by the Holy Spirit, gives life. From the Blood is all power and authority to rule, to teach, to sanctify. The center of worship and grace is the Eucharistic shedding of the Blood in the Mass, an unending renewal of Calvary's shedding. Toward the Eucharistic Body and Blood are all the other sacraments directed. But even the Eucharistic Sacrament and Sacrifice have their power through the Blood which once was shed. From the same source come all extra-sacramental graces, all answer to prayer, public and private, all acts of virtue. As there is no grace save through the Blood, so there is no sin save through some rejection of the Blood, at least when a member of the Church violates God's law. Wherefore sin may be viewed as a frustration of Christ's Blood, even as virtue is its fruition in the individual soul. Since the Church deals with weak and frail man she exercises the ministry of forgiveness through the Precious Blood.

The graces given in the Church through the Blood far excel those given to mankind before the fall: then one sin corrupted

the whole race and left it without hope. In the Church only the individual is accounted guilty of his sin and even it may be forgiven. Nevertheless, the solidarity of man redeemed is greater than before the fall, at least among the faithful, because the bonds of grace are greater. All are united under the Vicar of Christ and the bishops. All are marked by an indelible mark as members of the Church, as soldiers of Christ. All worship the same Body and Blood which are given as food for their souls. A chosen group is empowered to administer to others the fruits of salvation, the distinct and special priesthood which has power to offer the Body and Blood in the Church. Corresponding to all the needs of life, the Sacraments give, increase, restore the life of grace. Human parenthood is made sacred by the mystic bond of matrimony and rendered as inviolable as the union of Christ and His Church. Throughout all man's natural life his supernatural life is preserved and enriched by means of the Precious Blood. And even in eternity, the prayers of the faithful and the suffrages of the Church shorten and lessen the pains of purgatory.

The ultimate term of the Precious Blood is eternal glory. The grace in the individual soul blossoms forth into the fruition of heavenly vision. One of the joys of that blessed state is union with those who have triumphed over sin especially Mary Immaculate who shares in all the merits of the Precious Blood. The Lamb that was slain shall be the object of eternal bliss for all those who have washed their robes in Its Blood. In the Heavenly Jerusalem, which John saw in prophetic vision, all the Church shall reign triumphant; from every tribe and tongue and people and nation all who are saved shall proclaim the glory of the Precious Blood: " Worthy art thou to take the scroll and to open its seals; For thou wast slain, and hast redeemed us for God with thy blood."

EDWIN KAISER, C.PP.S.

Carthagena, Ohio.

THE VICAR SPEAKS TO THE POINT.

IT COULD not truthfully be asserted that the Vicar General was a creature of habits, though, as Father Defour said, " It is of a certainty that he has enough of them to make him very different." For example: the Vicar went out every morning at exactly ten o'clock to visit the sick in his parish. Rain or sun, cold or heat made no change in that habit. When he failed to leave his house at exactly ten in the morning to begin his rounds he was sick. In fact, the omission of the " rounds " was the only sure way to know that it was time to call in the doctor.

When in good health the Vicar General always went for a walk at five in the afternoon and never failed to be in bed at nine-thirty. In his presence he never permitted anyone to criticize the Bishop; but the Bishop was heard to say that the Vicar did not himself hold to the rule when the two dignitaries were face to face. The Vicar's fixed habits went no farther except in one respect: he took his curates to lunch in a tip-top restaurant once a week. " To give them a change," he said, " and, besides, it's the cook's day off—Poor lady; she needs it after getting up meals every day for such a lot of food destroyers as the Bishop always sends me." That was not criticizing the Bishop and the Vicar knew it, for the whole diocesan ecclesiastical world was aware that he picked his own assistants and always got them.

The promoted curates who had served in the Vicar's parish regretted the loss of these pleasant restaurant lunches. This regret was one reason why Dr. Hickey, the last curate to go out, became prime mover in a plot to get back at least once. He brought all the ex-assistants together, after securing a private dining room in the usual restaurant, and prepared to surprise his former " Boss." When the Vicar General arrived with his small party he was shown in and told that this time he was to be entertained. He took it all in good enough part and, though he did scold a little as expected, everyone present knew that it was a bluff. He was—again quoting the polished Defour—" tres satisfait."

It is about this lunch that I am writing; not what was served but what was said. A series of talks on the radio by

Monsignor Perry had just come to a close a few days before in a burst of real eloquence. Defour knew what real eloquence was and said so.

"It was *magnifique*," he enthused; "almost as good as one might have heard from the pulpit of Notre Dame in its best days. An American Lacordaire, that is what we have."

"But why only one?" asked Father Rempe. "We are nearly thirty thousand priests in these United States. Why only one American Lacordaire?"

"We have others," confidently asserted Father Flannery. "We have them in every diocese; men who could do quite as well if they were given the chance—better, perhaps; if they were discovered. There's Clancy over yonder, for an example. He preaches just as well as the Monsignor but—he's locked away in a country parish. Why can't we let such men loose?"

That sounded like a criticism of authority and danger might be ahead; but the Vicar General held his peace. Was he playing possum? He was. He wanted the crowd to get in up to their necks before he let loose at them. I knew the omens. When a sign came that the conversation was about to turn to something other than oratory he took the floor.

"I am Irish enough," he said, "to ask if this is a private fight or may anyone get in? You fixed this lunch affair up and dragged me into it. Now I insist on paying you back. I am your guest and politeness binds you to listen to me; while the trick you played absolves me from the same obligation. I intend, slowly and painfully—for *you* Reverend Fathers—to remove your hides."

The prospect did not seem to worry the company. Removing clerical hides had for a long time been the Vicar's specialty and he usually did it quite well enough to make the process a piece of artistry. The smiles around the table were general.

"So you think that we have an abundance of Perrys," he said. "Perrys *in potentia* but not permitted to come *in re*. Perhaps you are right. I had long suspected that there might be at least a few downturned bushels showing light through their cracks in this Diocese. But the light never lasts long enough to permit the Bishop to reach the bushel and lift it up. There's a reason—in fact a lot of reasons. Care to hear them?"

"Go to it, Boss," said the bold Clancy, who came from County Down. "Go to it and strength to your arm."

" All right, Clancy." The Vicar laid his cigar down as they all knew he did when he wanted to talk long and loud. " All right, Clancy. I'll begin on you; here cited as a possible new Lacordaire. Let me see: it was five years ago that you left me, after ten years with me. You had, and have, a good preaching voice. You can sing melodies as they were meant to be sung, and that's eloquence. You made a Ph.D. in Rome before it became too hard and long a task for a smart chap to get one easily. Before you went to Rome you had the best that a good college could give you. When you came to me at St. Edward's you were assigned one sermon a month to preach. That meant lots of time for preparation. Did you avail yourself of that time, Clancy? You did not—at least not as a rule. Once, when you knew the Bishop was to be in the sanctuary, you did quite a decent job of preparation. Just once, Clancy, just once. It produced one solitary sermon out of the ordinary—only one. But out of it you got a parish, as I well know. I didn't tell the Bishop about the other sermons. Whatever may be your share of this delectable repast you should pay it cheerfully, for you owe much to the fact that I am on occasions a reticent man; careful not to tell all I know. Yes, Clancy, you have it in you to be a sort of minor American Lacordaire, and the only reason why you are not is found in six letters: C-L-A-N-C-Y."

" Now, now, Boss. You know you kept us busy; what with the school and the—"

" Baseball games—and the dining out—and the Thursdays off—and the Sunday papers—and—"

" Hold up, Boss. I give in. Pick on someone else."

" Fine. You are at bottom the right sort, Clancy. Now you are in a country parish with no baseball and the Sunday papers arriving on Monday. It's not yet too late. You will preach for the feast of St. Edward's next month and I'll expect a great something in the grand style. Here you come in, Defour."

" Ah! But no, no, Vicar. I am only a poor Frenchman who has not mastered your eloquent language. Not me, please."

" Poor Frenchman, eh? You got a solid education at Laval and your mother was English-speaking. You made summer studies at Harvard before your health drove you down here.

You have just enough of the charming French accent on your tongue to make your speech attractive to Americans who love that kind of thing. Your English diction is letter-perfect. But, above all that, Defour, knowing French you have the key to a treasury of pulpit oratory. Did you use the key, Defour? Not while you were at St. Edward's, you didn't. You had books but not the books you needed to be another Lacordaire. You had more chance than Clancy but—let's put it mildly—you were so glad to get away from teaching that you got away from learning. Have I got you right, Defour? "

" There is, let us say, a grain of truth in it."

" A grain? " remarked Bray from the foot of the table. " A grain? Say a whole bag. If I only had what you have, Defour, I'd die with joy."

" Don't then," quietly remarked the Vicar General. " You'll do for the next. You don't neglect your books, Bray, but you don't know how to make the most of them. All you are still reading is what you read in the Seminary. Your sermons are theological treatises translated from the Latin. You neglect your English. Even a thumping good novel now and then might help you a little; that is one within the bounds of decency, correct English and sane philosophy. A bit of poetry you could do with too, for over-much reasoning has put an extinguisher over the light of your imagination. You have the solid foundation but you are building the house of the same thickness of wall and the same unadorned stone work that you put underground. There is beauty in the kingdom of the mind, Bray, and there is beauty too in the kingdom of the heart. Stones can be carved. Mortar can be smoothed. Wood and plaster will take color. But you can't use tools and the brush without experience in handling them, and that you never tried to get. Give your ologies a rest for a time and feed your neglected faculties. Try even to write poetry. You won't succeed in doing it, perhaps, but the exercise will do you good. Try poetic prose and you'll do better. Your disease is called *acute syllogism*. You'll never get over it,—and I wouldn't want you to get over it,—for you can live with it. It's not fatal when kept properly soothed and smoothed."

" Please, Boss, pass over the others and get to me," pleaded young Stacey, only a year out of the Seminary.

The Vicar General smiled. Everyone knew that he had put Stacey through college. Here was the Vicar's test. He'd be easy on Stacey. But he wasn't in the mood.

" Oh! It's you, is it? Well, you asked for it and you are the perfect example I need for all the rest. I accept the brave volunteer and everything I say to him will apply, to a greater or less degree, to you all. Let us first study the subject. You too, Stacey, have a good voice. You made a good record in your studies. You read what you ought to read. You enjoy it. You speak well. You have, too, a bit of humor which jumps up to help you out just when it is most needed to save your bacon. You would have made a success in Congress, for you draw an elastic idea out farther than anyone I know without breaking it. I have heard you preach when you riveted my attention in the acute fear of a snap and the thought of how it would sting you when it came. You have talent, talent of a very high order; for you can talk longer about less than any Senator, even than any Congressman. What's wrong with your aspirations to be a preacher? This: you rely too greatly on yourself. And, for that matter, so do all the rest of you. So do I. We get that way by forgetting Who we are preaching for. It is Christ. At our best we are the echo of His Voice. He, remember, is the Word. A wise man said: ' Only man, amongst the animals, has the sentiment of existence; and it was born in him by the word.' Lift your word to the heights and you have the Eternal Truth. The true Word does not need our human eloquence; He is eloquence eternal. He does not need our profusion of pearly words strung on the gold of our own poor ideas. He does not need our striking periods. He was the greatest of preachers and the simplest. We preach best when we echo that simplicity.—It's time to go home and to work. We give Thee thanks . . ."

" Well," said Dr. Hickey as he walked out five minutes later, " who was the joke on, anyway? "

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THE UNJUST STEWARD—A PROBLEM IN INTERPRETATION

IT is natural for man to make comparisons and use examples in communicating his thoughts and ideas to others. The various species of comparison, including the parable, are found among all peoples. Socrates used the parable for persuasion, and Aristotle defined it as a narration of a possible fictitious event for the purpose of demonstration. Among the Latins, Quintillian and Cicero considered the parable a literary device especially suitable for instruction, for: "Longum est iter per praecepta, breve et efficax per exempla." Parables and similar figures of speech were in common use among the Semitic peoples, as evidenced by their frequent occurrence in the Old Testament and in Rabbinical literature.[1]

This easy and natural means of instruction, founded on sound psychological principles, was used extensively by Jesus, the Divine Pedagogue, in the explanation and illustration of supernatural truths.[2] The parables of Jesus are characterized by their spontaneity and their accommodation to the mental content and capacity of His hearers. They are based upon the common experiences and vital interests of man, being drawn from the domestic, agricultural, social, economic and religious life and experience of the people. Thus He built upon their acquired knowledge, and led them from the known to the unknown, from the visible to the invisible. On occasion, His parables take into consideration the present attitude or mental state of His hearers, as the parables of the Good Samaritan, the Great Supper, the Lost Sheep. At times, vividness and effectiveness are increased by sharp contrasts drawn in the parables, as the Rich Man and Lazarus, the Pharisee and Publican, the Wise and Foolish Virgins. By this means He attracted the attention and held the interest of the people, and impressed His doctrine on their minds and memories. The parables of Jesus are also un-

[1] A comprehensive study of the parable among Greeks and Latins and in the Old Testament and Rabbinical literature is presented by Father Voste, *De Natura et Interpretatione Parabolarum*, pp. 9-48.

[2] "When modern educators propound certain pedagogic principles as the discovery of contemporary psychology, and insist that catechetical methods be brought into harmony with them, they seem to forget that these very perennial laws were enunciated, or at least insinuated, almost two thousand years ago by the great Teacher and Educator of mankind."—Bandas, *Catechetics in the New Testament*, pp. 19-20.

surpassed in their beauty, naturalness and sobriety. The word-pictures are drawn vividly, in graceful lines and natural colors, contain nothing overdrawn or exaggerated, and never exceed the limits of the probable. They possess a universal attraction and appeal which time has not diminished, an instructive and persuasive power unequalled by human wisdom and eloquence, a homiletic treasure more precious than the finest and noblest productions of man.

Preachers too often neglect this treasure because of real or supposed difficulties in the explanation of parables. The prince among the difficult parables, sometimes called the *crux interpretationis*, is the parable of the Unjust Steward (Lk. 16: 1-9), which forms the Gospel for the eighth Sunday after Pentecost. The priest who finds himself at a loss for explanation of this parable, or confused by various interpretations given it, may find consolation in the fact that it has caused difficulty to others throughout the centuries.[3] Already in the fifth century, a certain Serminius wrote to St. Gaudentius, declaring that he had found no one capable of interpreting this most difficult passage of the Scriptures (St. Gaudentius, *Sermo 18*). At about the same time, St. Jerome gave a concise explanation of the parable in reply to the exegetical difficulties of Algasia *(Ep. 121, c. 6)*. While these two Fathers agree on the chief lesson or doctrine of the parable, they present different explanations and applications of particular points. This difference had existed before their time, as seen from the literature of the preceding age; and it has continued in ever increasing volume, until we have what Trench calls " an appalling list of explanations." [4]

The many and contradictory explanations given the parable of the Unjust Steward are due to two causes, one found in the parable itself and the other created by faulty methods of explanation. Many find difficulty in the image or type used to illustrate a truth of the supernatural order. The parable story portrays, with some detail, the course of a man whose actions

[3] The priest who feared to read the parable, may now lay aside his fears. The Revised New Testament, by a few well founded changes has removed some difficulties from the English text of the parable.

[4] *Parables of our Lord*, p. 419. The remark is made in speaking of Schreiter's *Explicatio Parabolae de Improbo Oeconomo* (1803), which presented and analyzed all explanations given this parable prior to the 19th century.

are contrary to the moral law and hardly less than scandalous. He prospers on dishonesty, is praised and apparently held up for imitation. The story contains certain details which can hardly serve a doctrinal purpose, and some features which seem to contradict any spiritual lesson intended.

If the parable causes difficulty, the method of interpretation followed by many writers only adds new difficulties and causes confusion. The fundamental error in their attempted explanations lies in interpreting parables as if they were allegories. A perusal of the literature on the parable of the Unjust Steward leads one into a wilderness of contradictory explanations and opinions due to this error. It suffices for the purpose of this article to mention some of the particular applications which have been made. The rich man of the parable has been considered an image of God, Christ, St. Paul, mammon, the Romans, Pilate, satan, etc.; and the steward has been declared a type of the Jews, Gentiles, pharisees, publicans, disciples, St. Paul, Judas, satan. Starting with one of these particular applications, writers have endeavored to apply all other details to fit their selection. In order to help themselves out of difficulty caused by this method, some have made or supposed changes either in the parable or in the lesson intended by it.

The Interpretation of Parables.

The difficulty and confusion just mentioned does not indicate that this parable has no satisfactory explanation. It does show that the interpreter, especially here, must keep in mind the nature of parables and sound principles for their interpretation. It is the aim of this article to show how commentators have arrived at the proper explanation of the parable of the Unjust Steward by adhering to principles which should govern the interpretation of all parables.

There is the same specific difference between parables and allegories as there is between similes and metaphors. The relation which exists between these modes of comparison has an important bearing on their explanation. The simile is a figure of speech which draws an express comparison between two objects: "A is like B." The metaphor is a figure in which two objects are compared by speaking of one as if it were the other: "A is B." The parable is a series of similes, a complete narra-

tive which compares two states or conditions by reason of some similarity; and the allegory is a series of metaphors, a complete narrative in which one state or condition is compared with another by speaking of the first as if it were the second. As a natural consequence, the parable compares one (the type) with the other (the antitype) as a whole, while the allegory compares the individual features of the type with individual features of the antitype, for the latter is *de facto* described by the former.

From this difference in the mode of comparison it follows that a difference in the method of interpretation lies in the very nature of parables and allegories. Each detail of an allegory has a counterpart in the truth taught or illustrated by it, for what is said of the one is supposed for the other. But not every detail of a parable need have an application to the truth taught by it, for the type is described in itself and compared to the antitype (or, truth) as a whole. Stated in other words: Each detail of an allegory teaches a lesson, but not every detail of a parable has this purpose. This principle is not something new, thought up to escape difficulties, but is as old as the parable itself. Proof can be found in ancient authors and in early Christian literature.

Origen, who followed the Alexandrian School of Exegesis, admonishes: " Let it be observed in the Gospel parables that the Kingdom of God is not compared with the image in all its parts, but only with some features, according to the matter treated " *(Comm. on Mt., 10, 11)*. St. Chrysostom, the glory of the School of Antioch and patron of sacred orators, states the same principle: " We must not interpret parables word for word. We must rather seek to discover the reason why they were propounded and keep this, without troubling ourselves much about the rest " *(Homily 64 on Mt.)*. In his 47th Homily, St. Chrysostom lays down the same principle, cites the example of our Lord's explanations as proof of its correctness, and declares that neglect of this principle results in many inconsistencies.

Among the Latins, Tertullian complains of the manner in which some interpret the parables, and states that many things are placed in the parables simply for the purpose of constructing and describing the image from which a lesson is to be drawn *(De Pudicitia, 9)*. St. Jerome prefaces his explanation of the parable of the Unjust Steward with the remark that the narra-

tive is to be interpreted as a parable, which is only a similitude, as it were a shadow which leads to the truth. The general rule laid down by St. Augustine also applies to parables: "Not all things which are narrated are to be considered as significant of something; but those things that have no significance are added for the sake of those which signify something" *(De Civ. Dei, 16, 2, 3)*.

After understanding the type or parable story, one should first consider its purpose—the truth taught by it. St. Jerome stated this principle thus: "Sicut in ceteris parabolis quae non sunt a Salvatore dissertae, *quam ob causam dictae sint*, solemus inquirere" *(Ep. 21, 2)*. If we turn to the parable of the Unjust Steward, we find its purpose stated by Jesus: "Make friends for yourselves with the mammon of wickedness." As the steward made friends by his use of mammon, so also should the Christian make friends for eternity by use of worldly goods. This is the doctrine which the parable intends to teach (the antitype).

Parables do not express identity between the type and the antitype, but only a comparison. As already indicated, the comparison is not made under all aspects, but primarily and formally under one aspect. This formal aspect may be learned: from the introduction, e. g., the parable of the Unjust Judge; from the circumstances, e. g., the parable of the Lost Sheep; from the conclusion, e. g., the parable of the Ten Virgins; or from the introduction and conclusion, e. g., the parable of the Pharisee and the Publican. This formal aspect must correspond in both type and antitype, and constitutes the point of comparison. In the parable of the Unjust Steward, Jesus states the formal aspect: "The children of this world are in relation to their own generation more prudent than the children of light." The two are compared in the matter of prudence and foresight in making friends and providing for the future.

When the type, antitype and point of comparison are known, one may draw up an equation between the first two. When properly stated, this equation prevents confusing "accidentals" with "essentials." The former are purely *descriptive elements* of a parable, details which serve to present the story in its natural colors and increase its vividness and interest. Considered as "essentials" are the *allegorical elements* of a parable, details

which constitute its formal aspect. The first contain no lesson proper to the antitype, but the latter must be applied to the truth illustrated. In other words: The purely descriptive details do not contain a particular lesson or doctrine.[5]

Neglect of these principles is the source from which flow the manifold and contradictory explanations of the parables.[6] Writers start with the idea of applying all details and finding a hidden meaning in them, whereas this should be the last endeavor of the interpreter. He should first understand the parable in its literal sense (the type), and then consider the truth illustrated by it (the antitype) and the formal aspect under which the two are compared (point of comparison). This will show him which details are purely descriptive and which are allegorical. These latter details should be applied, or transferred, only to the antitype and only according to the point of comparison. Making or supposing changes in any of these, or neglecting one of them, is fatal to the right interpretation of parables. Following these principles, one may easily arrive at the proper interpretation of the parable of the Unjust Steward.

The Type—Parable Story.

The first feature of the story is the accusation made against the steward and his master's resolve to dismiss him from office (v. 1-2). St. Jerome noted that οἰκονόμος is better translated by *dispensator* than by Vulgate's *villicus*. The steward is an agent or manager, in charge of the rich man's estates and financial affairs. One holding such an office was usually a freeman, not a slave. The circumstance of his dismissal and the wording of the text make it clear that he had practiced dishonesty against his employer. This is sometimes overlooked, at times explained as dishonesty against others, in order to draw some lesson from it or to make other details "less offensive" or their application "easier".

[5] Mathematical equality between the type and antitype should not be sought, for parables are comparisons. Some parables have distinct parts, others are intended to teach more than one lesson. In these parables an equation may be drawn up for each part or lesson.

[6] "Si decursu saeculorum nullo alio literario genere, in Bibliis contento, magis abusi sunt quam parabolico, ratio est quia de facto considerarunt parabolas ceu allegorias, illasque allegorice sunt interpretati, omnia verba, minime descripta facto antitypo accommodando. Hinc infinitae parabolarum interpretationes. Hinc varietas et contradictio perpetua."—Voste, *op. cit.*, p. 58.

The spirit in which the accusation is made is of no importance. The words and actions of both men concerned make it evident that the accusation is true. The steward is not called upon to make a defense, nor is he called to trial and judgment. The master demands an " accounting," not for the purpose of establishing the degree of his guilt, but as a necessary preliminary for the transfer of his office to another. He must surrender all bonds, leases and other documents in his possession.[7]

The quandary in which this places the steward is described by his monologue (v. 3-4). Having squandered the fruits of his dishonesty, he has no certain means of support for the future. Two alternatives present themselves: beg or engage in hard labor. He feels ashamed to do the first and is unable to do the second. But he hits upon a plan by which he may provide against the future necessity. The office and documents, not yet taken from him, offer an opportunity of making friends who will receive him into their homes after he has been removed from the stewardship.

The carrying out of this plan is described in verses 5 to 7. He calls every one of his master's debtors, whether singly or in a group matters little for the understanding of what follows. The method pursued with each is described by his procedure with two debtors, one owing a hundred " jars " of oil and the other a hundred " kors " of wheat.[8] The steward, with the connivance of the debtors, lowers the amount of their indebtedness in varying degrees. This part of the parable raises several questions which may be considered briefly.[9]

Some authors say that the men with whom the steward treated are not debtors in the strict sense, but are called debtors because the steward previously overcharged them. They see in

[7] This is clear from the context. The master is convinced of the steward's guilt and has decided to dismiss him. The steward has no intention of denying the charges or defending himself. The Greek of the master's command is translated by Plummer: " Render the account " (*International Critical Commentary*), and by Father Spencer: " Hand in a statement of thy management " (*The New Testament*). This feature of the parable can hardly be an image of God calling man to judgment.

[8] The Revised New Testament replaces " barrels " and " quarters " with " jars " and " kors." The measures referred to are the Hebrew *bath* and *homer*. Hastings Dictionary of the Bible gives a rough approximation of 9 gallons for the former and 11 bushels for the latter.

[9] Father Fonck, *Parables of the Gospels*, devotes several pages to a discussion of these questions. Father Voste, *Parabolae Selectae*, touches upon them very briefly, as being of little importance for the lesson taught by the parable.

the steward's action something approaching restitution. But, according to the wording of the text, they are debtors in the strict sense, and the lowering of their bills means a lowering of a real debt they owe the master. The result expected by the steward is that these debtors will feel themselves under obligation to him and make a return. If he were making restitution for past injustice against these men, they certainly would be aware of it and he would not obtain his purpose.

In regard to the " bills," it is most probable that, according to the custom of the times, they were made out in duplicate form, one copy being held by the steward and the other by the debtor. Either a change is made in both copies or entirely new bills are written, so that the master can prove nothing definite against any debtor when he learns of the fraud. The fact that the bills mention oil and wheat, instead of money, is best explained in the opinion that the debtors were tenant farmers who paid a certain percentage of their crops as rental.

The final detail of the parable story is given in the first part of verse 8: " The master commended the unjust steward, in that he had acted prudently." This sentence, as read in the Vulgate and Rheims New Testament, has caused difficulty and misunderstanding. Many erroneously considered the phrase: " Et laudavit dominus villicum " (Vulg.), and: " The lord praised the unjust steward " (Rheims), as a statement of St. Luke that Jesus praised the steward. But this verse is part of the parable story as spoken by Jesus. This is clear from the opening words of verse 9: " And I say to you." St. Luke would not begin the verse with this phrase had he interrupted the words of Jesus to insert a statement of his own in verse 8. The *dominus* of this verse is the steward's master or employer, who has been called *dominus*, κύριος, twice before in the parable (v. 3 and 5). Our Revised New Testament, by replacing " lord " with " master " in this parable, has removed much of the difficulty for readers of the Catholic English New Testament.

In the 8th verse, Jesus states what the master of the steward did, without passing judgment on the character or acts of either man. Some find it difficult to understand how the master could praise the steward who defrauded him. Beginning with St. Augustine, commentators generally say that he praised the shrewdness and foresight of the steward, but not his act. There are two aspects to the steward's action: its dishonesty, which

cannot be praised; its foresight, which could be praised by a man of the world, even if he suffered by the act. This detail is placed in the parable because the foresight of the steward offers a sufficient analogy to the virtue of prudence to draw from it a rebuke and an exhortation.

Point of Comparison and Antitype.

The point of comparison is contained in the second part of verse 8: "The children of this world are in relation to their own generation more prudent than the children of light."[10] *Children of this world* are worldings, men who follow the maxims of the world and whose heart is set upon the things of the world. Opposed to them are the *children of light,* who have been called out of the world into the light of truth and grace, and whose first interest should be the Kingdom of God and His justice.

The children of the world and the children of light are compared on the point of prudence or foresight in the affairs and interests pertaining to their respective spheres. The parable gives an example of the foresight of worldings in providing for the future, of how they seize every opportunity to further their temporal interests. By the comparison Jesus declares that they are more prudent in worldly affairs than are the children of light in spiritual affairs. In the comparison there is a complaint and a rebuke because of the lack of prudence and zeal on the part of the children of light. The Church places a similar complaint in the mouth of Jesus in the eighth responsory on Holy Thursday: "Una hora non potuisti vigilare mecum, qui exhortabamini mori pro me? Vel Judam non videtis, quomodo non dormit sed festinat tradere me Judaeis?" The *sleeping* children of light are rebuked by comparison with the *active* child of the world. The comparison in verse 8 also contains an exhortation to greater prudence and zeal in the things which pertain to God and eternity.

The comparison must be restricted to this one point, for it is made only in so far as prudence or foresight in their respective

[10] The reading of Rheims: "In their generation," is somewhat defective. Vulgate reads: "In generatione sua," and the Greek: εἰς τὴν γενεὰν τὴν ἑαυτῶν. Our Revised New Testament has rendered the sense more exactly by stating that the children are prudent in relation to their own generation, i. e. in regard to the things that pertain to their own sphere and activities.

spheres is concerned. The manner in which the comparison is made clearly shows that neither the action of the steward nor the specific nature of his prudence is to be applied to the Christian. Maldonatus called it an *argumentum quasi a minore ad majus,* and St. Augustine placed it among the *similitudines e contrario dictae (Quaes. Evang., 2, 34).* In such comparisons, the moral character of a person in the type is not applied to persons in the antitype. This is clearly seen in the parable of the Unjust Judge. By this parable, in which the repeated entreaties of a poor widow prevail upon an unjust judge to hear her case, Jesus teaches persevering prayer by which man prevails upon God to hear his petitions. The character of the judge serves to emphasize the lesson, by stressing the dissimilarity between him and God. So also, the character of the steward emphasizes the lesson taught by throwing into bold relief the dissimilarity which should exist between him and the children of light.

Verse 9 presents the conclusion of the parable, stating its particular scope and purpose: " And I say to you, make friends for yourselves with the mammon of wickedness, so that when you fail they may receive you into everlasting dwellings." [11] The phrase: *mammon of wickedness,* is a semitism in which a second substantive is used in place of an adjective. Riches are called wicked, because they are often acquired contrary to the law of God, possessed with detriment to the soul, and used for evil purposes. *When you fail* designates the time of death. The more probable Greek reading has: " When it (mammon) fails." Both readings have the same sense, for riches fail for each one at death.

This verse forms a natural conclusion, which may be stated part by part: The steward provided for the future, the Christian also must provide for the future; the steward made friends by use of worldly goods, the Christian should make friends by his use of these same goods; the steward was received into a temporal home by his friends, the Christian is to be received into an eternal home.

[11] " With mammon ", is an improvement over the former reading: " Of the mammon." *De mammona,* ἐκ τοῦ μ, designates that by which, or from which, the friends are made. Zorell, *Lexicon Graecum,* cites this verse among the examples of the ἐκ *originis,* which expresses physical cause and is similar to the dative of instrument.

Since the Christian must provide for an eternal home, he must use riches and the goods of this world in a different manner and for a different purpose than the steward used them. Jesus does not specify how the Christian is to make friends by means of worldly goods. In general, it may be said that he must use these things according to the will of God and in the light of eternal values.[12] In view of the conclusion's relation to the parable story, the Fathers and most commentators make the particular application to works of mercy and charity. Many also include the promotion of the cause of Christ and the Church.

The friends made by the proper use of riches are the poor, who will make a return by prayer for their benefactors. St. Paul places this motive before the Corinthians when appealing for contributions to relieve the poor of Jerusalem (II Cor. 9: 12-14). The merits gained by these good works, the treasures laid up in Heaven (Mt. 6: 20), may also be accounted friends who receive the Christian into the eternal home. If furthering works of religion be included, the friends one acquires are Christ and the Saints, whose honor has been promoted by this use of worldly goods.

Doctrine of the Parable.

This completes the proper explanation of the parable of the Unjust Steward, as given by those who adhere to the principles stated above. The nature of parables and the principles for their interpretation, together with the type and point of comparison in this parable, make it most probable that no application need be made of any of its details. This appears most certain from the fact that the principal character, the steward, is the opposite of what the children of light must be. The only similarity between them is in the matter of prudence and foresight, and even this is of a different nature and in a different order. Therefore, none of the characters of this parable—master, steward, accusers, debtors—represent or typify anyone in the antitype.

[12] The four verses which follow the parable form part of the discourse and emphasize faithfulness in the administration of temporal and spiritual goods. This means administering these goods according to the will of God. The discourse concludes with a statement on the impossibility of serving God and mammon.

We find this proper interpretation of the parable among the Fathers, who made it the basis or occasion for instructions and sermons on true and false wisdom, Christian prudence, the right use of worldly goods, works of mercy and charity, merit gained by good works, intercession of the Saints, man's stewardship and the account he must give to God. These truths, contained in the parable's lesson on prudence and making friends for eternity by the use of riches, are taught without making application of any particular detail of the parable story to the Christian or to any other persons.

Besides giving this proper interpretation, the Fathers allegorized upon the details of this parable, as was their custom in other parables and narratives of the Scriptures. Since most parables contain allegorical elements, details which can and must be applied to the antitype, it is at times difficult to judge how far these allegorical interpretations come within the scope of our Lord's intention. To be on the safe side, Father Fonck *(op. cit.)* advises that we should not find in such interpretations evidence of the truth, nor make them serve for the proper interpretation of parables, but at the same time recognize their homiletic value.

After pointing out the necessity of interpreting the Scriptures in the literal and obvious sense in these days of novelty seeking, Leo XIII advises the student not to neglect the allegorical interpretations of the Fathers " when such interpretation is justified by the literal sense and rests on the authority of many "; and he also reminds the student that " the holy Fathers did not thereby pretend directly to demonstrate dogmas of faith, but used it as a means of promoting piety and virtue " *(Providentissimus Deus)*. Benedict XV remarks that St. Jerome " in imitation of Latin and Greek doctors before him, leaned too much, especially at the outset, towards allegorical interpretations." But, the Pontiff continues, St. Jerome's love of the Scriptures and his biblical studies and labors gave him an ever-increasing appreciation of the literal sense, and caused him to formulate principles regarding it, which " mark a safe path for us, if we would discover the Bible's meaning " *(Spiritus Paraclitus)*.

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THE ORIGIN OF MAN.

THIS article is not intended to be the starting point of a controversy. Its sole purpose is to offer information on the trend of thought by Catholic scientists on the question of man's origin which may have escaped the notice of some readers of the REVIEW. To the thoughtful observer the situation looks like a striking parallel to the heliocentric controversy at the time of Kepler and Galileo.

Non-Catholic biologists and paleontologists as a rule have abandoned all conservatism on this question long ago and consider it as practically settled that man has descended from the brute. Years ago Professor Conn voiced their conviction in the following words: "Nearly all the arguments which have been applied to the rest of the organic world as indicating evolution, apply equally well here and it seems a matter of cowardice to exempt man from the law." [1]

Catholic writers have generally restricted the question to the origin of the human body because reason and revelation clearly point to the impossibility of a spiritual soul arising from a material form. Most of them are willing to admit the mere possibility of the animal origin of the human body and even the possibility that this view may be reconciled with the texts of Genesis taken singly, apart from their context in the Bible as a whole, but they refuse to admit that the arguments adduced by the scientists prove it to be a fact. Their attitude would agree rather with that expressed by Dr. Dwight: "I am free to confess that for a long time my mental state resented any too dictatorial statement regarding the origin of the body of man, but the solution of this mystery in harmony with the theory of evolution is founded upon principles mutually exclusive from a morphological point of view. So till we have a theory which can boast of some plausibility we had better set aside the problem of the origin of the human body from a purely scientific point of view as a merely academic question." [2]

Others would probably state their opinion more emphatically in the words of Dr. Schmitt: "The results of science do not lead us to assume the descent of the human body from the brute.

[1] Herbert W. Conn, *Evolution of Today*, 1886, p. 289.

[2] Thomas Dwight, *Thoughts of a Catholic Anatomist*, 1911, p. 162.

Instead of attributing too much of importance to immature monistic theories it is more important for a theologian again and again to point to the utterly unjustifiable and illogical methods of argumentation and thus to show that the doctrine of man's descent from the animal is but a groundless assertion of Monism, but that true natural science knows nothing about the origin of man." [3] Scholars like Mivart, Zahm and Leroy did indeed come forward in defense of the evolutionary doctrine of the human body but were restrained by ecclesiastical authority from further publicizing their ideas. However, a formal condemnation of the doctrine was never issued by the teaching authority of the Church.

The decision of the Biblical Commission in 1911 to the effect that the first three chapters of Genesis, especially with regard to the "peculiaris creatio hominis; formatio primae mulieris ex primo homine", must be regarded as historical documents relating facts and not parables, no doubt exercised a great influence upon maintaining the traditional conservatism in the publications of Catholic writers. That it did not checkmate further investigation into the question by Catholic scholars appears evident from an article in *Stimmen der Zeit* for March 1939, " Der Mensch als Glied der Schoepfung ".[4] In this article Rev. Felix Ruschkamp, S.J. defends the view that now it may be considered certain that man's body is the final product of a long process of evolution. He also mentions a book by P. M. Perier, " Le Transformism ", which holds the same opinion and was published in 1938 with ecclesiastical approbation.

From an article in *Theological Studies* for December 1940, " St. Thomas and the Evolution of Man " by William R. Doran, S.T.D., the following passage is of significance here: " Indeed, the opinions of Mivart, Dorlodot, Messenger and others, who teach that Saint Thomas was not averse to evolution in the Catholic sense, seem to have become accepted as the truth, and text-books are beginning to offer our seminarians and Catholic university students arguments from Saint Thomas to prove that the body of the first man was not created in the ordinary sense of the word, but evolved naturally from the slime of the earth through the various stages of vegetable and animal life, until it

[3] Dr. Schmitt, *Der Ursprung des Menschen*, p. 113.

[4] *Stimmen der Zeit*, March, 1939, p. 367.

reached that state of perfection in which it received from God the created soul, and became Adam." [5] As an example, Dr. Doran cites the *Cursus Philosophiae* of H. Grenier of Laval University (Quebec, 1937) which carries this thesis (I, 367-380) and " has been adopted by many Catholic colleges and institutions throughout the world."

Without entering upon a detailed account of the arguments as lying outside the scope of this brief communication, a translation of the conclusion of Father Ruschkamp may convey the gist of the article. " Man is a member of creation not only in concept but also organico-genetically. The difference between man and brute does not lie in his animality but in his spirituality. For the formation of abstract ideas our intellect needs sensation and sense centers, yet no others but those which purely sensitive beings already possess. Hence there was no need for a creative intervention, a special help to transform the human body and brain. Holy Writ, which is primarily concerned with the plan of salvation, and the book of nature are both from God and contain no contradictions. Contradictions in the interpretation of the two books must be removed objectively. Investigators in priestly garb like Birkner, H. Muckermann, Obermaier, Teilhard de Chardin, Wasmann etc., also Catholic and Protestant theologians of today are of the same opinion. Among the latter John Greed writes: ' The Christian Church owes profound gratitude to those theologians who have persistently demanded of her due recognition of the important change which the rise and victory of the theory of evolution have introduced in the fields of nature and history upon all our thoughts about God and the world. If religion desires to keep alive in the modern world it must learn to breathe, to feel and to speak frankly in an environment which is totally different from that of the classical theological systems of the past.' Certainly, but the Church had also the duty to await the clarification of the theory of evolution and the proof of its truth, and to condemn an atheistic-materialistic evolutionism; in this She has not failed to safeguard the honor and truth of science.

[5] *Theological Studies*, December, 1940, p. 382.

" Since 1910 I have worked my way through to a recognition of the theory of evolution; its application to man I have, during these almost 30 years, come to know as possible, as probable, as certain.

" In the rather noisy battle of opinions disquiet and doubt have disappeared like a mist before the sun. Reverence and admiration, joy and gratitude were born of a biological totality view. Not through a spontaneous origin of being and life, but through a creative gift and dowry primitive life arose on this earth, unfolded itself throughout the ages, filled all spaces and ascended, not by chance but according to a creative plan, to a living being which the biologist designates as Anthropus and Homo as far as the body is concerned, without being able to solve the fundamental problem, the origin of the spiritual soul and its likeness to God. The order of nature had proceeded from God, the Creator; the unbroken stream of life returned to its origin in the God-man. He is the principle and end, the beginning and the goal of creation not to be surpassed any further. The cycle of nature is closed, the retrograde cycle of super-nature and grace is opened. ' What is born of the flesh is flesh, what is born of the spirit is spirit ' (Jo. 3: 6). ' But to them who received Him He gave power to become the children of God ' (Jo. 1: 13). Loudly there resound in our soul chords harmonizing with St. Paul's word: ' O the depth of the riches, the wisdom and knowledge of God '." (Rom. 11: 33).

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

REVIVISCENCE OF SACRAMENTS.

This paper is interested in but one aspect of the effects of the Sacraments. Is it possible to receive a Sacrament in a valid manner and yet not receive the effects of that Sacrament? Is it possible that the validly received Sacrament will produce its effects later on, when and if the desired dispositions of the subject are presented?

It is evident that the subject to whom the Sacrament is administered may place an obstacle to the infusion of the grace which is the primary effect of any Sacrament. He may be baptized and may have the habitual implicit intention of receiving the Sacrament, and these alone are the requisites for the valid administration of any Sacrament except Penance. Still that same subject may have mortal sins on his soul or may have a habitual adhesion to mortal sin: these two obstacles would prevent the infusion of grace into the soul. Once these obstacles are removed, there is more than a simply probable opinion that the Sacrament will partake of reviviscence and will produce the effects for which it was instituted.[1]

We are motivated in assuming the reviviscence of the Sacraments by a somewhat negative argument. The conclusions consequent on the opposite opinion are so appalling that it seems untenable in the light of the Mercy and Goodness of God. It is indeed harsh to think that a Christian receiving the Sacraments of Baptism, Confirmation and Holy Orders, which may be received but once, would be deprived of their effects forever because of an indisposition at the moment of the reception of

[1] Kilker, *Extreme Unction*, Washington, 1926; Vermeersch, *Theologiae Moralis*, 1927, II, 177 sq; Cappello, *De Sacramentis*, 1928, I, 126; Piscetta-Gennaro, *Elementa Theologiae Moralis*, 1928, V, 763; Merkelbach, *Summa Theologiae Moralis*, 1936, III, 57; *Collectanea Mechlinensia*, t. XIII, 1939, 405-509, 543-547.

the Sacrament. This indisposition might well be voluntary even though unconsciously so. One shudders at the thought of the consequences of this doctrine as to Baptism and Holy Orders. Theologians without hesitation grant reviviscence to the three above Sacraments which cannot be reiterated; as to the other Sacraments they accord the privilege but with slightly less assurance.[2]

To qualify for this privilege of reviviscence the Sacrament must have been validly received and the sacramental sign must persist in its existence in some manner or other. The valid reception of a Sacrament requires that the recipient be baptized and that he have at least the implicit habitual intention of receiving it or an expressed habitual intention for Sacraments which impose obligations.[3] Nothing could be more easily complied with. The habitual implicit intention is the will to receive the Sacrament as is manifested by some act or word, or simply in the desire to live and die in a Christian manner.[4] The persistence of the sacramental sign is readily obtainable except for the Sacrament of the Eucharist.[5] Those theologians who see in the Sacraments the moral causes of grace inasmuch as they are the pleadings of the infinite merits of Christ and the application of the same, admit that the sacramental sign is always present if once received. Others who maintain that the validly received Sacrament confers a title to grace agree that the title will remain until fulfilled. Lastly those who hold the opinion that the Sacraments are the physical instruments of grace and that the title to grace is the character impressed or the modification of the baptismal character as is produced by those Sacraments without a character proper to themselves, readily acquiesce that the sacramental sign persists always.[6] If both of these conditions are fulfilled, the grace of the Sacrament will be conferred whenever the proper moral dispositions in the subject will be found.

In the application of this doctrine certain difficulties arise. Theologians are not in dispute as to Baptism, Confirmation and

[2] *Summa Theologica*, III, q. 69, a. 10; Merkelbach, p. 57; Piscetta-Gennaro, 87.

[3] Vermeersch, III, 174.

[4] Vermeersch, III, 174.

[5] Merkelbach, p. 57.

[6] *Collectanea Mechlinensia*, p. 544.

Holy Orders. As to the Eucharist, it is generally agreed that there is no reviviscence once the species have been corrupted. Penance presents a doubtful case. If we could follow the opinion of Scotus, the problem would be of easy solution. Reviviscence would take place if the priest had given a valid absolution even though the penitent was not properly disposed to receive it. Unfortunately this is not the common opinion on the conditions required for the reviviscence of Penance. Generally speaking the *quasi* matter of Penance is said to be the combination of the acts of the penitent. If these acts are not rightly performed by the penitent, the valid matter is lacking and the Sacrament cannot begin to exist and consequently there is no reviviscence since there was never any Sacrament. When one considers the exigencies of contrition in the penitent, there is more than a passing fear of invalidity in many cases. For that reason, probably, there are many doctors, of the Thomistic School who believe that reviviscence might be accorded to the Sacrament of Penance in this manner: a minimum of the requisites would suffice for the valid reception, but for the fruit of the Sacrament the requisite would have to be present in their integrity. Thus if one had a modicum of sorrow and lacked the quality of *appretiative summa,* the Sacrament would be valid but unfruitful until that quality was attained; the same is said for the quality of universal sorrow.[7]

Extreme Unction should interest the priest to a great degree since it assumes a very important role in the spiritual care of the sick due to the prevalence of the opinion concerning the non-reviviscence of Penance. Sins that could not be remitted through the Sacrament of Penance because of lack of proper dispositions may receive their pardon in the Sacrament of Extreme Unction either at the moment of its reception, or later on whenever the subject removes the obstacle to the infusion of grace. Extreme Unction complies with the conditions for reviviscence so easily. Its valid reception is contingent on four points: one must be baptized, have had the use of reason, have a habitual implicit intention of receiving the Sacrament, and be in danger of death. You will note that the interior dispositions of the subject do not affect the valid reception except in the extreme case wherein the absence of proper dispositions

[7] Merkelbach, p. 57; Kilker, p. 51.

might denote lack of required intention. The sacramental sign persists since this Sacrament cannot be administered during the same danger of death. Thus the conditions for reviviscence are easily had.[8]

What about the removal of the obstacle to the infusion of grace? If the obstacle is there but the recipient of the Sacrament is not conscious of it, does not realize it, the removal will take place when he conceives imperfect contrition. This contrition coupled with the Sacrament of Extreme Unction will remove all sins. The words of St. James, " and if he be in sins ", receive their full meaning here. Imperfect contrition is not hard to arouse and the sick man feeling the pangs of human abandonment should be prompt in casting himself upon the Mercy of God. If the mortal sin is deliberately adhered to and thus the Sacrament of Extreme Unction is received in an unworthy state, which reception constitutes in itself a mortal sin, is there any way by which this sin may be removed and reviviscence assured? According to the oft-repeated opinion and the general principle, this last sin must be remitted either through the Sacrament of Penance or by means of a perfect act of contrition. This is the more common opinion and is usually taken as the condition *sine qua non* before reviviscence will be admitted for the Sacrament.[9]

Can it be remitted in any other fashion? D'Annibale believes that the Sacrament of Extreme Unction will remove that very mortal sin. He would have us consider that sin is an adhesion of the will to something that is opposed to God. It is this adhesion of the will to evil that impedes grace. This adhesion could be changed by sorrow, by contrition which is a detestation of the sin committed and the firm purpose to sin no more. If this contrition were present the obstacle would be removed, and since it is certain that the Sacraments give grace to all those who place no obstacle in their path, the grace of Extreme Unction would be infused into the soul and the sins there present would at least be indirectly removed. Sin and grace are incompatible.[10] Other theologians are similarly

[8] Kilker, pp. 49-51.

[9] Piscetta-Gennaro, p. 88; Kilker, p. 51; Merkelbach, p. 57; Billot, *De Ecclesiae Sacramentis*, Romae, 1924, I, 102.

[10] Piscetta-Gennaro, p. 872; D'Annibale, *Summula Theologiae Moralis*, Romae, 1908, pp. 222, 350; C. of Trent, sess. VII, c. 6.

liberal on this point: they do not hold to the general principle of no reviviscence until the sin is removed by the ordinary means. Kilker would have the same effect produced if the sick man were actually or habitually contrite; that is if, after having sinned, he elicited an act of contrition and never retracted it. Billot would exact but habitual contrition and the Sacrament of Penance *in voto.* Schell thinks that final impenitence alone can prevent the fulfillment of the Sacrament of Extreme Unction.[11] Fortunate then is the dying man who receives the Sacrament of Extreme Unction. Comforted should be the priest who administers it, for its effects are of momentous value and they are within the grasp of the most hardened soul.

It is particularly significant to think of the period of grace left open to us all in most of the Sacraments and in a special manner to the dying man who chose sin even whilst receiving the Sacrament of the Dying. Should we then despair of the salvation of those who have perhaps lived in sin for much of their lives and yet have been blessed with the opportunity to feebly reach out for the Sacraments on their death-beds? Their time of preparation and of repentance might have been short indeed before receiving the Sacraments, but it does not end with the reception of the Sacraments! There is a period of delay—of grace.

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DISPENSATION FROM THE DIVINE OFFICE.

We may consider the priest's sacred functions as four-fold: sacrificial through the Mass; sacramental through the sacraments; teaching in sermons and instructions; prayer through the Divine Office. The last is the division with which this paper is concerned.

The Divine Office is a prescribed form of prayer, recited as part of our priestly service in which we represent the people before God. It supersedes all private devotions and personal prayers, no matter how fervently said. In his Breviary the priest prays, as a minister of God, to glorify, thank and petition.

[11] Kilker, pp. 30-31; Billot, cited, II, 266.

In itself our Office Book seems to contain every spiritual well to which the priest can go for refreshment and renewal. It contains:

1. Portions of the Old and New Testament.
2. Commentaries of the Fathers on the mysteries of our Faith.
3. Accounts of great events in the life of the Blessed Virgin and of the saints.
4. We have direct prayers of petition, addressed to God and to His devout servants; biographical recalls; readings from Scriptures and commentaries by ecclesiastical writers.

So it is not too much to say that if were left without any other source of spiritual supply to offer prayers to God, we could carry on fairly well with the four seasonal volumes of our Breviary.

To this book is attached certain sentimental values beyond its practical use as a carrier of our required devotions. It has gone with us on our journeys to remind us, when we opened our satchels, that we are priests every place we go and under every condition of life. It is our liturgical " March of Time," putting us into the mood of season and event, fast and feast. From its pages we capture the sense of waiting and watching for the Christmas dawn through the semidarkness of Advent. On Ash Wednesday it puts us into the Lenten mood with its ashes and calls to penance. Through Passion and Holy Week we are made daily more aware of Calvary and the redeeming death of Christ. Easter, Ascension, Pentecost, the feasts of Our Lady, of the saints are given liturgical publicity, so to say, in the pages of our Office Book.

A priest who says his office *attente ac devote* day after day acquires a fairly liberal education on the Founder of Christianity, on Church history and practices, on the men and women who have illustrated Catholic living for two thousand years.

Praying the divine office is a grave obligation for all who have assumed major orders. Now, there seems to be a sore spot somewhere in our nature that makes us wince and recoil whenever anything is put before us as an obligation. We seem to think that when we are put to do anything by virtue of a command, it becomes a burden, which we carry grudgingly and with considerable muttered fault-finding. The circumstance

that we do something of our own volition does not make it necessarily easy; nor is doing something at the will of another necessarily hard. The exercise that we take to keep ourselves in physical condition is usually done as a result of our own choice. The circumstance that the exercise is of our own choice does not make it any easier. We abstain from certain foods for reasons of health and poundage as a result of our own will. That, as you know, does not make the abstinence less difficult. One could go on with other examples of doing or not doing for our physical well-being to more fully illustrate this point. On the other hand, a number of things which we do by obligation are not so difficult if we carry the same mind to the work which we carry to the task done of our own choice. We might consider golf with aversion if we were obliged to play it three or four times every week. If we view our Office as a task which daily confronts us, which we have to get through with to be free from its pressing recall; when we say it with the feeling that it is something forced upon us under pain of sin, that it holds us from doing other things we like to do, then the Office becomes burdensome. That it may be not only easy, but also carry with it a sense of comfort, these points of approach may be helpful:

First: The Office is a prayer which is the most effective prayer we can say. When we recite it, we recite it not as private individuals, but as officials of the Church. We are all painfully conscious that we do not pray much; not nearly so much as our human and spiritual needs call for. When we say our Office we know that we are filling up vast vacancies left open because of failure to fill these vacancies by private, personal prayers. If our Office takes one hour or more to recite every day, that time is a time definitely given to prayer, and we may say to ourselves truthfully, we are men of prayer.

Second: To say the Office without feeling the consciousness of its burden, the slavery of its daily return, we must approach it with method. We may not say it in choir; we may not say it following the scheme of canonical hours; we may not even say it at times appropriate to the part of the Office that we say. Any one of us may have good reasons for reciting his Office daily at a time which does not fall in with the scheme of hours. The important thing is that we have a certain time

every day for saying a certain portion of it, and that we stay with that time as far as this is humanly possible. Let us assume that we anticipate Matins and Lauds in the afternoon; then we recite Little Hours, Vespers and Compline at a specified, normally unchanging hour the next day. So the Office falls into our regular routine of duty, assigned to certain hours, which we use for that purpose just as we perform other duties at certain times.

The Office becomes a burden, it seems, when it is said haphazardly; when the whole day goes by without any thought of its obligation until far into the night. Then, perhaps, in the midst of other duties or social get-togethers we start up suddenly with the disconcerting recollection that our Office is unsaid. Saying the Office then is an irritation, which we hurry through nervously to be done with. We take no joy in the consciousness that we are a part of the ministry of the Church in praying for the people of the Church. I would say to every young priest, to every middle-aged priest, and to every old priest, plan a certain time each day for the duty of your Office, and as far as humanly possible, fulfill your obligation at that time. Then you will face the obligation with less hurry, with more peace and with more of the comfort of prayer.

I need hardly say that no good priest will neglect his Office when it is humanly possibly to recite it. He may not always say it as attentively and as devoutly as he should. His mind may be turned aside by distractions; he may interrupt his work to carry on a snatch of conversation with people who are near him. However, we must not stamp out the smoking flax. This priest who says his Office, no matter how imperfectly, has faith in the validity of his obligation. To neglect one's Office is a very serious thing. Let us not make any mistake about that. When a priest goes wrong, falls away from his state and his obligations, very generally the first book he closes is his Office book; the next may be the Missal; and the last step will be out of his priesthood. While a priest continues to say his office, no matter how serious his faults in saying it may be, he still has Faith left; and it is not unlikely that this Faith will save him.

Most Church obligations, both in the clerical and the lay state, are subject to the easement of a dispensation. This is also

true of the Divine Office. It may be well to distinguish between a dispensation and an exemption for not saying the Office. A dispensation is a relaxing of a law in a particular case that requires the actual intervention of a superior releasing his subject from the observance of the law. An exemption is the declaration of an excuse which simply states that in a particular case the law does not bind. In certain cases one may excuse one's self from saying the Office for compelling reasons. Serious illness, very defective eyesight, circumstances that make the saying of it very difficult or impossible, will excuse the subject without a dispensation. When there is a valid excuse it is not necessary to apply for a dispensation while this excuse obtains, although it may be prudent to make known the condition to one's confessor. A dispensation must always come from an authority competent to grant it. This authority is, either directly or indirectly, the Holy See, which has the right to dispense from ecclesiastical laws or obligations. Whether we excuse ourselves, or seek a dispensation for the discontinuance of our Office, it is important to remember that we must have valid reasons to justify the exemption or dispensation. To excuse ourselves or to seek a dispensation without these valid reasons may make the grant void.

There is a particular dispensation granted by the Holy See to priests who are enrolled in the Catholic Near East Welfare Association which calls for a moment's consideration here. Priests granted this dispensation are permitted to recite the small Office of the Blessed Virgin Mary in place of the regular Office of the day when they are engaged in sacred preaching or when making a journey. To use this faculty, the sacred preaching must be identified as a course of sermons such as is preached at triduums, novenas or missions, and the dispensation may be used only on days when the sermons are preached. Lenten and Advent sermon courses are included in this dispensation under the same terms.

Any priest who makes a journey of some distance may also apply for this Near East grant. The purpose of the journey or the mode of transport needs not be taken into consideration. The duration, the distance and the inconvenience of the journey are conditions laid down when we seek the easement.

When a priest journeys to the Pacific Coast or to Europe he may use this faculty when on a train or boat, or at the various places in which he might stop for a few days. When a priest leaves his residence to go to some place selected, a convention or summer school, he may use this faculty while he is travelling to the place selected. It would be improper to comment critically on this Near East dispensation and the five-dollar offering that is stipulated in the grant. Our young Roman student reminds me that the dispensation can be obtained without the offering, provided the other conditions are present. That clears the Near East of any suspicion of money changing in a spiritual transaction.

Every priest, whether he be a missionary, a parish worker, a teacher or a guardian of his health, should bring decent generosity to his service. It seems small, niggardly and surrendering to seek a dispensation from our traditional personal communication with God because we spend some hours in the confessional, preach half-an-hour's sermon once a day, teach a routine of classes, or journey by train to Mexico or by boat to Cuba. If we give missions surely we can allot some of the morning to our Office, just as we allot some of it to the paper, to the radio, to exchanging sport talk with the curates. No one of us is so essential to the well-being of the Church or society as to justify us in nursing the belief that our good works will be imperiled should we spend one hour of each day with our Breviary. If we journey by train to California, by boat to Buenos Aires, surely it will not spoil the joy of our pilgrimage if we lean back in the Pullman seat or in a deck chair and recite Matins and Lauds.

There are times when we honestly cannot say the Office, when we are genuinely sick or when our eyes refuse to serve us. Most of us, however, can say truthfully that never, in any condition of life, were we worked so hard that we had not ample time to say our Office. The act of service may well be an act of thanks that we are physically able to say it. When we come to die it will be comforting to think we never secured a separation from our traditional book. I should not be surprised if at Judgment it were to appear somehow, thumbed and soiled, to plead mercy for us who, in spite of our sins, kept faith with our Breviary.

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THE IMPEDIMENT OF AGE.

Qu. Father Ayrinhac in his commentary on *Marriage Legislation According to the New Code* declares on page 125 that, in reference to the impediment of age, the day of birth is not counted and, hence, if Mary should marry on her fourteenth birthday, the marriage would not be valid; that a girl who was born on 5 May, 1915 is fourteen complete only on 6 May, 1929.

Is this a rather strict interpretation of the law? Would the marriage of a girl performed the day she is fourteen be null and void.

If this strict interpretation of age for validity be correct, what advice should be given one who did perform a marriage on the fourteenth birthday of a girl. The marriage took place some years ago in a former parish of the attending clergyman.

Resp. The interpretation of Father Ayrinhac is in no way stricter than the law demands. Canon 1067, the first of the canons under the heading of diriment matrimonial impediments listed in the Code, states that a girl cannot enter a valid marriage before her completed fourteenth year. According to the rule contained in Canon 34, §3, 3°, the completed fourteenth year of life is reached only when the fourteenth birthday anniversary has been passed, for the day of birth is not counted in the computation, and the day of the date marking this event must be added at the end of the elapsed period of time before the span of fourteen years can be regarded as complete.

The situation as outlined in the query simply implies an invalid marriage. The present invalid marriage, however, can be properly convalidated by the exchange of a matrimonial consent in due canonical form apart from any dispensation, for the former impediment inherent in the girl's deficient age now no longer obtains. The case is exactly parallel to the one in which third cousins who were invalidly married before 1918, because of the then extant impediment of consanguinity, can under the present law rectify their marriage by a new exchange of consent in the required canonical form without the need of any dispensation.

If it is known for certain in the submitted case that the originally exchanged consent of both parties still perseveres, but at the same time there are well-founded reasons for grave misgivings and uneasy apprehensions about the possibility of having both the parties renew their consent before a priest and wit-

nesses, application should be made to the diocesan chancery in order that proper provision can eventually be made for the case by means of a *sanatio in radice*.

In addition, it must be recalled that an invalid marriage does not invariably or necessarily imply a status of illegitimacy for the children born of the union. The girl's continued good faith is abundant evidence of the putative character of her union. This character is enough to ensure and certify the legitimate status of her children, even though she is now called on to renew her consent, or at least to benefit by a *sanatio in radice*, in order to have her marriage convalidated. The parents should not be allowed to forego this satisfying knowledge concerning the legitimate status of their children who were born while one or the other, or even both, were in perfectly good faith regarding their marital status. The renewal of consent in due canonical form, if made, should be entered in the parish register.

A POWERFUL SACRAMENTAL FOR THE DYING.

Priests engaged in the *cura animarum* occasionally meet with cases in the sick-room and in hospitals that cause no little anxiety. There are the sick who at the threshold of death refuse to receive the sacraments. There are others who receive them with dispositions not entirely satisfactory, and again others who are in an unconscious condition, and whose past life was far from exemplary or about whose past life the attending priest knows little or nothing. What can be done to insure the salvation of such, to soften the heart of the obstinate and to effect, if need be, even a miracle of grace?

There is a means that every priest can apply and that is unfailing in its efficacy. It has been in use in the Church for seven hundred years and has a history studded with miracles of conversions. The Church has attached numerous indulgences to it, but its greatest glory is the promise of salvation that our Blessed Lady Herself has attached to it: " Whosoever dies wearing this shall not be lost! " It is the Brown Scapular of Our Lady of Mt. Carmel.

The present writer is not concerned about proofs of the genuineness of the promise. If there were not a single docu-

mentary proof of the historical value of the scapular tradition, of which however there are ample proofs, he would nevertheless be a firm believer in the heavenly origin of the scapular from his own personal experience with it in attending the sick and the dying. He has repeatedly witnessed its efficacy. He has seen it effect a change of heart in one who obstinately refused to receive the sacraments, but who became docile and made his confession after having been enrolled in the scapular. He has seen it bring about the conversion of a dying Protestant who had consented to wear it. He has seen other extraordinary interventions of Our Blessed Lady through the imposition of the scapular. The priest who uses the scapular soon realizes that no one clothed in the garment of Our Lady can pass into eternity an enemy of her Son.

The sad fact is that so few priests give the sick and the dying the benefit of this powerful sacramental. The wearing of the scapular is a form of true devotion to the Blessed Virgin and it has the inestimable value of being also an external sign of that true devotion and of Our Lady's pledge of protection and intercession, especially at the hour of death. The zealous priest who enrolls the sick and the dying in the Scapular will have the joy of witnessing many a miracle of grace. He will realize more and more the efficacy of Our Blessed Lady's intercession and her unfailing fidelity to her Scapular promise. He will see the most obstinate sinner soften and yield to grace before the end comes and he will see the indifferent and the lukewarm grow fervent. Soon he will not be satisfied with enrolling only the sick and the dying, but will make every effort to have every soul that is committed to his care placed under the special protection of the Blessed Virgin of Mt. Carmel, so that he may have the consoling assurance of leading every one of the sheep of his flock into the eternal pastures of Paradise.

Faculties to enroll the faithful in the Brown Scapular are, in some dioceses, included in the diocesan faculties, as is the case in the Archdiocese of New York. If however the diocesan faculties do not contain them, they can be obtained by applying to the Carmelite Provincial of either the New York Province, The Very Rev. D. L. Flanagan, O. Carm., 2191 Valentine Ave., Bronx, N. Y., or of the Chicago Province, The Very Rev. M. T. O'Neill, O. Carm., 6428 Dante Ave., Chicago, Ill. The short

form of blessing the scapular and enrolling in it can be found in the Roman Ritual. The cloth scapular must be used for enrollment, and it is advisable not to substitute the scapular medal afterwards in the case of the sick who are in danger of death. While all the scapular indulgences and the Sabbatine Privilege have been transferred to the medal, there has been no explicit transfer of Our Blessed Lady's promise. Nurses and others should be instructed not to remove the scapular from the dying even though it should become moist with perspiration.

Scapulars can be obtained from dealers in church goods but care should be taken that the scapulars purchased are made of woven wool. Some dealers are offering substitutes made of felt or cotton. Such scapulars are invalid (S.C.R. May 6, 1895).

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THE MEDIEVAL TIARAE OF THE POPES.

In a number of small rooms behind the Sistine Chapel the Augustinian Fathers watch over the tiaras, crowns, precious jewels and other treasures of the Roman Pontiffs. Here are the magnificent robes that have been used in many important ceremonies and an immense collection of articles that have been used in divine services. All this treasure has been in the safe keeping of the Order since 1200, and to this day the Augustinian Fathers are privileged to carry the tiaras at the ceremonies.

The tiara worn by the Pope as a sign of sovereignty has no liturgical character. In the beginning it was a tall and pointed white cap, but later it was elaborated, and some years before 1100 a circlet or crown appeared on the tiara. The second crown was added about 1200, and the third crown has been incorporated from about 1305.

Our information regarding the design of the tiara previous to the reforms of Pope Boniface VIII (1294-1303) is only that to be gained from paintings, frescoes and tombs. A large amount of valuable data has been secured from the eleventh century frescoes in the underground church of St. Clement, belonging to the Irish Dominicans. Here we see portrayed

episodes in the life of Saints Alexius and Clement. The work has been identified with the Roman school of painting of the period after 1084.

The pope in the two paintings is believed to be Victor III, who was once the Benedictine Abbot Desiderius of Montecassino. The Pope's tiara is seen as a simple white conical hat finished with a golden circlet, which is decorated with precious stones. Similar evidence is given in the frescoes in the Chapel of St. Sylvester in the church of S. Quattro Coronati, in Rome, which depict the Donation of Constantine, who is shown giving the Pope the tiara. This is well drawn and painted, and is seen as a white hat with an ornamented top of silk damask. It has a golden circlet which is studded with gems. A marble portrait of an unknown Pope, believed to belong to the thirteenth century, shows the tiara as a faithful copy of the State crown, for it is a conical cap with a small circlet crown which has fleurs-de-lis shaped leaves.

From this period onwards most of the information regarding the tiaras of early Popes has been obtained by study of their tombs. Most authorities are agreed that these memorials are in the nature of official portraits and the artists were compelled to reproduce real State Crowns.

Boniface VIII was undoubtedly one of the most outstanding Popes of the thirteenth and fourteenth centuries. His pontificate was notable for the powerful insistence on the papal authority in civil as well as in ecclesiastical matters. Emperors and kings were as much his subjects as the common people. This development was reflected in the Papal regalia, and the changes can readily be traced in the numerous successive portraits that Boniface ordered to be painted. The early portraits, including one by Magister Convolus, shows the Pope in the traditional crown, but about four years later after he was elected to the Papacy he is shown with a tiara of exceptional height, still with only the simple circlet. During the next three years, as shown by the statues of Arnolfo di Lapo, the tiara developed a new set of patterns, each one richer than the last with a deeper symbolism. It is generally agreed that Boniface's new tiara was too ornate and heavy.

This valuable crown has been lost, but its richness can be gathered from the following entry in the inventory: " Twenty-

eight great rubies of the quality called balais, seventy-two sapphires, fourteen emeralds, without counting the small stones, and sixty-six big pearls; on the top a very big ruby; in the lower part a circlet with emeralds and with two ribbons (the infulae of the bishop's mitre) in black with eight enamels, all together of the weight of twelve marks and five ounces."

The tragic fall of Boniface seemed to have its influence on his successor Benedict XI (1303-4) who did not use the triple crown, for his portraits reveal him wearing the simple thirteenth century tiara. Clement V (1305-14), who succeeded him, refused to go to Rome and remained at Avignon. At his coronation at Lyon, the three-tired crown of Boniface was used. This was the period when the Popes were much dependent upon the French King. Up to the time of Gregory XI, last of the Avignon Popes, who was buried in Rome, the popes of this period were buried at Avignon, where most of the tombs were destroyed either during the wars of the Huguenots or during the French Revolution. The few that were saved or restored revealed that tiaras similar to that introduced by Boniface were customary, pearls often being substituted for flowers.

When Urban V was Pope from 1362 to 1370, the flowers and leaves were replaced by fleurs-de-lis as on the French crowns. This seems to have had some effect on current artistic conventions, for on the reliquary of St. Peter in St. John's Church, worked in 1369 by the famous silversmith Giovanni di Bartolo, the French symbol appears on the tiara.

There is no evidence of the type of crown worn by Gregory XI (1370-78), the memorial to him at Santa Francesca Romana being a recent one. It does seem, however, that Boniface's tiara arrived in Rome in 1377, although it was not worn by the next Pope, Urban VI (1378-89). He occupied the Papal throne in difficult times, for Martin V, Eugene IV and Clement VII all declared themselves in opposition. Boniface's tiara was taken to Avignon by the anti-pope. Urban is shown on his tomb in St. Peter in Rome wearing the tiara with fleur-de-lis. A tiara with similar crowns was worn by Boniface X (1389-1404) according to the rough portrait statue in the cloister of St. Paul outside the walls of Rome. This Pope is usually regarded as the last pontiff of the medieval period.

In various branches of art the Renaissance was so fertile and active a period that it was not to be expected that the State crowns of the Popes would not call for the highest skill of these craftsmen. The inventories and chronicles of the *Quattrocento* contain complete details of three-tiered crowns, but the term seems to have been used so loosely that it is not easy to determine when reference is made to tiaras, mitres, regna, etc. Here, however, we also find precise details of the artists and jewelers who carried out this work.

John XXIII (1410-17) was the first Pope to do away with the typical tiara pointed on top and with three fleur-de-lis crowns. This Neapolitan had a new state crown made, and the portrait on his monument reveals that this was much more rounded on the top. This tiara was richly studded with gems, and so great was its value that when, in 1416, John had to seek a large loan from the Florentine bankers they willingly accepted this tiara and other regalia as an adequate security.

The next Pope, Martin V (1417-31), recovered most of this regalia from the bankers very soon after he had been elected, and at the same time he ordered that a new tiara be made for his coronation. Lorenzo Ghiberti was then famed as a most skilled artist, especially as he had created the bronze doors of the Baptistry of Florence, and he was chosen to make the new tiara. Lorenzo said: "The Pope came to Florence, he ordered me to make a golden mitre and a clasp for the cope, and I made on it eight half figures and on the closure I made a figure of our Lord blessing." In spite of this evidence, the portrait statues of this Pope in Milan Cathedral and on the bronze plate of the tomb in St. John's in Rome show him wearing a crown similar to that of Boniface VIII.

When Eugenius IV was elected Pope in 1431 he also chose Ghiberti to make the Papal crown, which was to be even richer than the last. In the artist's words: "Pope Eugenius came to stay in Florence and gave me an order to make a tiara in gold, the weight of which was 15 pounds of gold and 5½ pounds of stones. The stones were estimated by the jewellers of our city to be worth 38,000 florins and comprised rubies, sapphires, emeralds and pearls. There were six pearls as big as hazel nuts. The tiara was decorated with many figures and very beautiful ornaments and on front were many angels around a throne.

In golden rings, the four Evangelists and many little angels appeared on the frieze below. It was very richly worked."

There also appears in the book of expenses for 1431 an order for a simple silver tiara, and ten years later a big emerald was purchased to be mounted on it. Two years before this was done the elaborate tiaras made by Ghiberti were pledged to the bankers for a loan of 40,000 florins. Portraits in existence of this Pope depict him wearing three crowns with fleurs-de-lis and a pointed diamond on top. It is generally accepted that this persistence of the pointed crown was because the Popes chose to follow the traditional pattern, which restricted the artists to putting their skill into improving the ornamentation.

This brings us well into the Middle Ages, and in the years to come the tiaras of the Popes were to see many developments in beauty and richness, and were to undergo considerable changes in design.

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THE PRIESTLY BLESSING.

The priest receives at his ordination the power to administer the Sacraments, to consecrate and to bless. The Bishop annoints his hands and gives him the power that whatsoever his hands bless be blessed and whatsoever his hands consecrate be consecrated in the name of our Lord.

The priestly blessing has its power from the merits of our Lord Jesus Christ. Christ gave His blessing to his priests that the same may penetrate everything, and even reach Purgatory to refresh the souls with heavenly dew. Bishop Waitz of Salzburg, speaking of Teresa Neuman, whose sufferings he witnessed several times, says of the priestly blessing, "Whenever the priestly blessing is given to her while she is in ecstasy she says, 'Now our good Lord did something good for me. Oh He is so good.'"

Bishop Rieder would ask a priest to give him the blessing when he was discouraged depressed or downhearted. "Oh may the custom be renewed to ask the priest for his blessing." Priests who are not anxious to bless the people frequently do not

realize how many great powers they leave unused. Our famous American Doctor Duncan says, "There are many diseases and conditions where we are helpless and where only the anointed one of God, the Catholic priest, can help."

The Church has special blessings for the sick, for medicines, for pregnant women, for the barns and the cattle. Through the curse of sin these creatures may have come under the dominion of Satan but through the blessing of the priest, the representative of Christ, this curse is taken away. Even though many diseases have nothing to do with sin and the demon, but are sent by God to purify and sanctify the sick, when of them can be said, "Lord, he whom Thou lovest is sick," these sick people are also in need of the priestly blessing that the sickness may be to their salvation. The devil tempts the sick no less than those who enjoy good health. The priestly blessing gives strength in the hour of temptation, aid and success in work.

Not all priests have the same success in blessing. The Holy Ghost distributes His gifts in different ways, and He attaches His blessings to the personal sacrifices of the priest. Priests who look more at God than at themselves, who expect everything of Him and nothing of themselves, who are penetrated by the knowledge that their blessing has its power from the merits of Jesus Christ, that Jesus blesses when they bless, and do not hesitate to sacrifice themselves are the priests who are more successful in drawing down the blessing of God.

The effect of the blessing, too, depends on the manner of reception of those being blessed. The more they repent their sins, the more humble they are, and the greater their faith in the infinite merits of Jesus Christ, the more they will be fit to receive the blessing of God. To the humble God gives His blessing; to the proud He refuses it. May the number of priests increase who will make frequent use of the power to bless. May they bless wherever they go, blessing the children, the sick, the sinners, and give the blessing to all who wish it. Let us bless also, according to the wish of Christ, those who persecute us.

Perhaps at no time is it more important for us priests to bless the people in these days when we are passing through a crisis unparallelled in history. By our blessing we can give to our people strength to face the terrifying future.

Through the hands of all His priests may Almighty God, the Father, the Son, and the Holy Ghost bless us. Amen.

JOSEPH STANG.

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PRAYERS AT FUNERALS.

Qu. (A) When are the burial prayers to be said in church and in what way? Some priests recite the " Benedictus ", etc., walking from the sanctuary to the front door, and then go out to the cemetery and say the same prayers over again. (B) Should the sermon be preached after Mass or after the Absolution?

Resp. (A) Fortesque's explanation and description of this ceremony follows: " If the coffin is taken at once to the place of burial, the procession is now formed (after the prayer ' Deus cui proprium est '), as when it was brought to the church. As it is carried to the cemetery the choir sings the antiphon ' In paradisum '. If the distance is great, other suitable psalms may be sung after this antiphon. At the grave the coffin is laid by its side and all stand around, in the same order as during the Absolution. (If the grave is not blessed, the celebrant does so now, as directed by the Ritual). The Celebrant then intones the antiphon ' Ego sum ', the choir sings the ' Benedictus ' . . . If the body is not taken at once to be buried, the antiphons ' In paradisum ' and the ' Ego sum ', with the ' Benedictus ' and all that follows, are sung or said (in the church, following the Absolution). If the body is buried on another day, or later, it is not necessary to repeat these prayers at the grave; but this may be done. The whole funeral service may be repeated another day, or at another church, if the burying is delayed " *Ceremonies of the Roman Rite Described*, pp. 451-452. Hence, the celebrant may not say the " Benedictus " while walking from the sanctuary to the front. The choir at this time is to sing the " In paradisum "; if there is no choir, the priest would recite it. He would say the " Benedictus ", and the whole burial service only when the body remains in the church and is to be buried at another time. (B) The proper place for the funeral sermon, if any, is after the Mass and before the Absolution.

WHY ALL THE JUBILATION IN THE MASS?

Some forty years ago, our class of seminarians had just about finished the treatise on the Sacrifice of the Mass. One day our professor told us he would not waste time discussing the various theories about the essence of the Mass. "Examine them for yourselves," he said, "and choose whichever theory you like best." To be granted such liberty in so important a matter of theology did tickle the vanity of youth to some extent. With considerable confidence I myself, as I well remember, dived headlong into the "mysterious" subject, fully determined to reach bottom and locate the much disputed essence.

But there was not lacking a sense of disappointment and humiliation. Was it really true that so vital a point as the very essence of the sacrificial act was not yet established, although the Mass had been the great liturgical sacrifice of the New Testament for nineteen centuries and was destined to continue as such until the end of the world? Was the Holy Sacrifice, the great act of worship of Christians, young and old, to remain the bone of contention in interminable debate forever? The Holy Spirit had indeed come to teach all truth. Had He perhaps overlooked the very essence of the Mass?

Misgivings began to accumulate. Even in childhood, I had felt that a series of Passion pictures printed in prayerbooks did not harmonize with the parts of the Mass which they pretended to illustrate and explain. The Gloria and the Sanctus did not go well with the scourging and the hammering of big cruel nails, especially at high Masses when elaborate compositions were sung. The thorn-crowned Lord in the pictures seemed to shake His bleeding head when another soprano tremoloed endless hosannas. Since the Mass, as we were always taught, was the renewal of the sorrowful Sacrifice of the Cross, a representation of suffering and death, they why all the jubilation?

There was the contrast between the Good Friday services and the allelujas of Holy Saturday. The Friday service pictured the same events of which the Easter Mass was a representation. But what a difference! The Easter Mass was like a wedding celebration, the *Missa Praesanctificatorum* a funeral service. "The Mass is Calvary itself," said many books. Why, then, did not every Mass have more of the Calvary atmosphere?

I had matured into a full-fledged teacher of Catholic doctrine, animated with a stout conviction that the Mass theory which I had finally adopted was easily the best. But then, again and again, in prayerbooks, catechisms, books of meditation, ascetical and theological writings, I encountered essence theories which I had positively anathematized. It seemed an outrage that anybody should pass on to the unsuspecting faithful as defined Catholic doctrine what was merely one of several conflicting theological theories.

Then began the era of " praying the Mass ". Missals for the laity appeared in every Catholic book store. Mass-instruction classes were organized. Was it an illusion, or was it the truth, that the Mass is hard to learn and hard to teach? The many other subjects taught in classes of religion were being learned quite well, but the Mass needed further attention. Wasn't it possible that there was something wrong with the subject matter? In the Mass instructions, for example, it was pointed out how the sign of the Cross is made some fifty times during the Mass and how also this shows that the Mass is the renewal of the Sacrifice of the Cross. But is not the same sign made hundreds of times elsewhere, in all blessings, at the bedside, at Baptism and the other Sacraments? " The entire Mass calls to mind the Divine Victim crucified and dying on the Cross." This statement is found in missals for the laity and elsewhere, but we may say without hesitation that it is simply not true. And even if it were true, then why all the jubilation in the presence of crucifixion and death? The " mystical death " by the " mystic sword " remains to the layman and his teacher a mystery greater than the Trinity, because in the prayers of the Mass he finds not the least indication that the double Consecration is intended to picture death. " Jesus is again offering Himself to the Father " is a point much emphasized in Mass instructions. But both pupil and teacher would like to know just where in the Missal this fact is expressed, if at all. If the pupil asks, the teacher is embarrassed, because he can't find the place. " Christ offers Himself through the ministry of the priest," says the teacher, and that is perfectly correct. But it is equally correct, although less taught, that the Catholic Church offers through the ministry of the priest. For every time the priest says " EGO " he says " NOS " at least a dozen times.

The current method of explaining the Mass emphasizes suffering and death, while the Missal is full of joy and life. It is hard to teach and hard to learn when a text book and its explanations do not agree.

Time went on. The whole assortment of essence theories, my own favorite not excepted, began to look more and more like a dead end. But the good old Missal had been gaining more and more authority. Indeed, why should not the Missal be the Bible of the Mass? No matter how manifold the detail of introits, orations, epistles, graduals, tracts and gospels, the core of the Missal is a sound and solid altar constructed under the special guidance of the Holy Spirit. The exact meaning of the following declaration may not apply fully in this case, but it is well to remember that the Council of Trent declares: *Si quis dixerit, canonem Missae errores continere, anathema sit.* Which covers much territory.

De la Taille, Kramp, and others had some very interesting and illuminating things to say, not without being suspected of modernism or heresy. With greater brightness the ever-present past shone in the Missal. It almost frightened me, and yet delighted me, when the word *Offerimus* gradually made me realise how prominent and how important a part we ourselves were performing in the sacrificial action of the Mass. The Missal declared that they, we, and I were offering, and the Missal must be right. The *meum ac vestrum sacrificium* of the *Orate, fratres* was very significant, but the *Offerimus* after the Consecration was doubly significant. Had I not been expecting too much *ex opere operato?* For a Mass hastily or slovenly said, was I in conscience entitled to the whole customary stipend? It is true, the Divine High Priest cooperates wholeheartedly with His Mystical Body. But that did not relieve me of the grave duty of doing my own part well.

Then there was the question of renewal and representation. Everywhere I could read that the Mass is a renewal and representation of the Sacrifice of the Cross. Gasparri's Catechism (Kenedy edition, qq. 386, 387, 389) calls the Mass " the sacrifice whereby the bloody Sacrifice of Calvary should be represented; " and " the Mass represents the Sacrifice of the Cross; " and " the Mass is not merely a bare representation of, but is the actual Sacrifice of the Cross which is renewed." Which implies

that the Mass, being a renewal and representation, must be very much like the Sacrifice which it renews and represents. But that works both ways. If the son is very much like his father, the father must be very much like his son. The Sacrifice of the Cross must be very much like its photograph, the Mass. The elements formally renewed and represented in the Mass must, in some way, be found in the Sacrifice of the Cross, the Sacrifice of Redemption.

Gasparri's Catechism singles out the death of the Victim as the one and only element represented (q. 387):—" The Mass represents the Sacrifice of the Cross in that the separate Consecration of the bread and wine represents, by force of the words used, the real separation of His Body and Blood which Jesus underwent in His Bloody death on the Cross." Others very justly deplore this presentation of a theological opinion in the guise of a " catechical truth ", not only in the Gasparri catechism but in some others as well. But the fact remains that many catechists and theologians have adopted the " mystical death " by means of the separate Consecration as the one and only representation required and found in the Mass. And yet, as Kramp puts it, " this idea (representation of death by the two-fold consecration) is not required by any decision of the Church, nor is it founded upon tradition; it finds no support either in the Roman, or any other liturgy; hence it is useless for the explanation of the liturgy " (Kramp-Miller, p. 108).

Men have tried long and hard to find in the Mass a suitable representation of death, of death only. But is it only death that is being commemorated? There may be other elements which the Mass commemorates by representation.

The best thing to do is to pick up the Missal again? The Missal itself must tell us how the Church understands and executes the words of Christ: " Every single time ye do these things, ye will be doing them in memory of Me." " In memory of Me? " In memory of His whole life? Of the whole work of redemption? Or of some particular events in His life? The Missal should give the answer. Very simply phrased, we read in the *Suscipe, Sancta Trinitas* that the sacrifice is offered not merely to commemorate the death of the Divine Victim, but *ob memoriam Passionis, Resurrectionis et Ascensionis.* A second time, when the very climax of the sacrificial action is

reached after the Consecration, we find the same idea most emphatically worded, namely that the Divine Victim is offered in memory not only of the Passion, but also of the Resurrection, and also of the Ascension.

Unde et memores . . . tam beatae Passionis,
nec non ab inferis Resurrectionis,
sed et in coelos gloriosae Ascensionis.

This emphatic wording suggests a very definite decision on the part of the Roman Church to limit in the Roman liturgy the formal memorial representations to these three. According to the Missal, then, if there is to be any representation at all, there must be three representations, one of the Passion, one of the Resurrection, one of the Ascension. Perhaps three representations are easier to find than only one. Elements unsuited for one might fit into a second or a third.

We might start with the Ascension, find a satisfactory representation, proceed backward to the Resurrection, and by way of limitation arrive at the Passion. But it is better to start at the beginning.

If there must be a representation of the Lord's death in the Holy Sacrifice of the Mass, solidly based on dogma and the Missal, we may find it nowhere except in the disappearance of the substance of bread and wine.

Bread and wine are offered in place of sinful humanity. Throughout the Mass, but chiefly up to the Consecration, sinful man is accusing himself of sin, and crying for salvation to the Heavenly Father. By His incarnation, the Son of God has become one of us, a Son of Man. Together with our human nature, the Son of Man has taken upon Himself our burden of sin. He offers Himself in atonement for all. At the moment of Consecration, the substance representing sin-laden humanity disappears, it dies. It looks as if the sin-laden Savior had died on the altar, before our very eyes.

This representation of death is instantly followed by the representation of the Resurrection. A new substance rises from the dead. The risen glorified Christ stands before us. Without waiting for a " mystic sword " to complete a " mystic immolation ", the Church, prompted by the Holy Spirit, invites the faithful to greet the risen Savior. " My Lord and my God!"

With Thomas we see and touch the wounds of the deathless victim. "He is risen! Why seek ye Him among the dead?"

The representation of the Resurrection is quickly followed by the representation of the Ascension. The solemn official liturgical act of offering the immolated, unbloody, risen Christ to the Father, performed by the Mystical Body immediately after the Consecration, is certain of acceptance. The Divine Victim ascends to the Father. The Mystical Body pictures itself as having ascended together with the Divine Victim, and as being now seated at the sacrificial banquet table in heaven.

Because these three, the Passion, the Resurrection, and the Ascension, are formally commemorated in the Sacrifice of the Mass, the conclusion is justified that the same three are elements of the Sacrifice of the Cross, of which the Mass is a representation and memorial (Cf. *Mysterium Fidei*, Eluc. XII). Catholic Mass literature may have been induced by the term "of the Cross" to consider the Sacrifice as fully completed on the Cross, whereas the Missal includes the Resurrection and the Ascension in the Sacrifice of Redemption.

Accept the Passion, the Resurrection, and the Ascension as a unit, then nothing is simpler than to reconcile suffering and death with the demonstrations of joy and jubilation associated with the Mass. Then the bells may ring with all their might. Flowers and gay decorations, vestments of white and red and green and gold, altar boys in gala attire, festive song and music, allelujas and hosannas, yes everything harmonizes perfectly, because also the Resurrection and the Ascension are being commemorated. Even the sorrowful picture of the Crucified becomes a picture of joy. There on the cross we see the Victim who rose from the dead and ascended into heaven, deathless and triumphant, forever displaying the marks of His crucifixion on the right hand of the Almighty Father. If representations of the Resurrection and the Ascension could be placed on the smallest of altars as handily as the crucifix, the Church might be using pictures of these events in place of the crucifix during the seasons of Easter and the Ascension. Church decorators might give thought to this point. The crucifix flanked by pictures of the risen and the ascending Lord might help to a better understanding of the Mass.

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"FORGIVE US OUR TRESPASSES."

To the Editor, THE ECCLESIASTICAL REVIEW.

It was quite astonishing to read, in the June issue, the response respecting a possible changing in the wording of our public prayers, on account of the revision of the New Testament. The answer seems to imply that the Rheims text of Matt. vi, 12, reads: "And forgive us our trespasses". It is, of course: "And forgive us our debts, as we also forgive our debtors." Luke xi, 4: "And forgive us our sins, for we also forgive everyone that is indebted to us."

Every priest, in fact every Catholic, ought to know why we are saying "trespasses", while "our" Bible says "debts" and "sins"; and perhaps we shall all be only too glad to discard "trespasses", a word that is difficult to pronounce, to say nothing about its inexactness. The simple reason is, we say it that way because Henry VIII of England so ordered. And that was in 1541, after he apostatised. In Henry's time there were several forms of the Lord's Prayer in English. To bring about uniformity he directed this form to be used, which is practically the same as that in Tyndale's New Testament. Unfortunately, the Catholics in England adopted this form, and all English-speaking Catholics follow them. It is used still in the Episcopal church, whereas most of the other Protestant churches use "Forgive us our debts." See *Catholic Encyclopedia,* under "Lord's Prayer".

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AUGUST MISSION INTENTION OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

FOR THE CONVERSION OF LAY LEADERS AND ATHEISTS.

In every era since its foundation the Church has faced antagonism—in many instances violent and brutal persecution—peculiar to each particular period. The present century is no exception and hence the appeal of the Holy See for prayers "for the conversion of lay leaders and atheists", who constitute a real menace to our spiritual, physical and national life. Not

many of us realize the scope of their activities nor the strength of their influence particularly upon the youth of the world.

A glance into the past will attest how gradual has been the advance of laicism and atheism which, spreading like a malignant growth threatens to undermine the mighty edifice of Christianity. We know that, at its foundation, the Church faced the implacable, but definitely tangible, hatred of a decadent Rome surfeited with the trappings of a religion whose very gods were debauched with immorality and license. The purity of Catholicity proved too virile for Roman idolatry and the " balanced restraints " of Christ's followers laid the foundation for the expansion of education, culture and recognition of the true rights of man.

Change in Tactics

Then came the era of revolt when men determined to " improve " Christianity and to foist upon it a denial of the divine truths of its Founder. However, it remained for the advent of the 18th century to begin the development of the insidious evils taught by lay leaders and atheists. Rousseau, Voltaire and the like were the builders in this structure, which, like the proverbial snowball, gained in size and momentum as it spread from nation to nation.

The principles inculcated by the 18th century teachers and writers reached new heights during the 1900's. God-given scientific development was used as a means toward furthering the ends of notorious leaders and atheists. Darwin and Huxley, with their " companions in crime " tore man from his pedestal, where, but a degree below the angels, he had enjoyed kinship with his Creator. Reduced to a mere animal, his lower nature was taught no restraint—bestial passions were unleashed in a creature denied its spirituality. This humanitarianism created the cornerstone for license—the foundations of society were wrested from the security of Christian marriage and parenthood to be tossed lightly upon the shifting sands of divorce and birth control. Meanwhile the escapist Marx drew up the formula of present day communism, which, while prating equality denies, not only the individual but society in general, both justice and fraternity.

Present Day Results

No thinking man of today can deny the havoc wrought by these lay leaders and atheists. Courses in our schools, colleges and universities have become infiltrated with their insidious principles, even as the man on the street, the white collar worker and the laborer have been forced, at times by means of physical violence, to accept their dictates. The Rev. Edward F. Murphy, S.S.J., reminds us that " some souls are so sick because of their long fast from truth that they have become apparently incapable of grasping it at all and the godlessness of atheism is their larder ". For such unfortunates the denial of God's existence will never prove a remedy. There is but one tonic for their souls,—without which their bodies must remain senseless hulks,—and that is the love of God which alone is sufficient to sustain and nourish their spiritual as well as their physical lives.

With hundreds of millions of souls at the mercy of present-day lay leaders and atheists it becomes necessary for The Society for the Propagation of the Faith to reiterate the request of the Holy See for prayers for their conversion. Not only Russia but vast territories known to us as mission lands as well as our own beloved country are darkened by the gathering clouds of disbelief. Armed force cannot arrest its advance. Prayer is the only weapon which it cannot destroy—a weapon which may be wielded by the weak or strong, young or old.

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MISSA CORAM SANCTISSIMO ON THE SUNDAYS IN LENT.

Qu. It is a long established custom in our parish to say the High Mass on the first Sunday of the month *coram Sanctissimo*; this year, the first Sunday in March was also the first Sunday in Lent. Would it have been correct for me to say the Mass " Cogites " and commemorate the Mass prescribed for that day.

Resp. The Sundays of Lent have the rank of Sundays of the first class and all votive Masses, even those for a grave cause, are prohibited. Even if Forty Hours' devotion opens on one of the Sundays, the Mass would be that of the Sunday with a

commemoration of the Blessed Sacrament under the same conclusion as the collect of the Mass. If Mass is said in the presence of the Blessed Sacrament or exposition takes place immediately afterwards, the commemoration of the Mass of the Blessed Sacrament (not the Mass of the Sacred Heart, " Cogitationes ") is inserted according to the rubrics, except when a Mass in honor of an identical mystery is said, i. e. feasts of the Passion, the Holy Cross, the Most Holy Redeemer, the Sacred Heart and the Precious Blood (S.R.C. decr. 3924 ad 4). The commemoration of the Blessed Sacrament is made, except in solemn votive Masses pro re gravi, after the collects of the day but before the *Imperata.*

It might be added that no votive Mass may be said in honor of the Blessed Sacrament on any Sunday of the year, regardless of custom, unless it is prescribed by the bishop of the diocese for a grave cause, or an Apostolic Indult has been granted.

REQUIEM MASS ON DOUBLES OF THE FIRST CLASS.

Qu. May a requiem Mass be sung on a double of the first class under any circumstances?

Resp. A Rescript of the Sacred Congregation of Rites, dated 16 October, 1940, gives permission, in the United States, for a requiem Mass with a corpse present on all Double Feasts of the First Class not of precept in the United States. Exception is made, however, of the feasts of Epiphany and Corpus Christi, and the last three days of Holy Week.

No relaxation has been made of the prohibition against requiem Masses on Sundays.

CLOTH OF GOLD VESTMENTS.

Qu. For a number of years, church goods houses have been selling yellow vestments of silk, not gold. May they be used the same as gold vestments? If not, when may they be used?

Resp. " The Congregation of Rites tolerates the use of real cloth of gold in place of white, red or green, not of violet or black " (Fortesque—*Ceremonies of the Roman Rite Described,* p. 17).

Decree #3191 of this Sacred Congregation contains this question and answer: "Is it possible to use vestments of yellow color, whether made of silk or of gold thread in the place of white, green, red and violet, especially in poor churches which are not able to afford vestments in the various colors?" The reply was that vestments of the color of yellow were forbidden; that vestments made of gold thread were permitted, but even then, not for violet. Roulin, in *Vestments and Vesture,* pp. 42-45, states that most cloth of gold is made of small threads of wire, with a copper base and slightly plated with real gold. This, he says, looks bright for a time, but the gold soon wears off and the vestment is no longer fit to wear. Real cloth of gold is made of very thin gold wire or thread, and is very heavy. In no case, may one use the cheap substitute offered by the various church goods houses of yellow silk, even though the color resemble rather well that of cloth of gold.

GONG AS SANCTUS BELL.

Qu. According to "Wuest-Mullaney", 127, p. 61, the use of a gong at the altar is condemned by the Sacred Congregation of Rites (4000, 3.) Have any changes been made, since practically every church uses a gong? What is the correct bell to be used at the altar? What about chimes, i. e., three or four harmonizing bells?

Resp. No change in the legislation of the Sacred Congregation of Rites concerning the use of gongs in the sanctuary has been made. The question has been discussed in several recent issues of this periodical. The correct bell is that mentioned by the Sacred Congregation itself and described by liturgists as a single hand-bell, called by Fortesque a "sanctus bell." One made of solid silver usually has a very fine tone and can be heard distinctly in our largest churches. The purpose of this bell is simply to announce to the congregation that a certain part of the Mass has been reached. While the harmonizing series of bells do not fall under the prohibition, yet they are a departure from the bell prescribed, and are often a source of distraction instead of edification.

INVALID MARRIAGE BECAUSE OF "LIGAMEN".

Qu. A Catholic young woman managed to get married to a twice divorced non-Catholic by a priest not her pastor. She maintains she told the priest her intended was a divorced man. This he denies. After the ceremony the pair moved to another state. The chancellor of her former diocese knows of the case. Who should tell her that her marriage is not valid in the eyes of the Church?

Resp. A marriage which has the appearance of matrimony needs an authentic declaration to be furnished by the Bishop, or the Holy See concerning its dissolution or nullity. A merely civil marriage, in case one or both parties are Catholics, does not present this appearance. A new union in such cases may be allowed by the Ordinary, or the parish priest after reference to his Ordinary, without any judicial formalities and without any intervention on the part of the Defensor Vinculi (De Smet, Betrothment and Marriage, Vol. XI, no. 702).

This marriage has the appearance of matrimony and "pseudo-married people cannot marry again until they have obtained an authoritative declaration from the Bishop or from the Holy See. Such a declaration of nullity cannot be made regularly, at least in the episcopal curia, except after a judicial process, conducted with all the formalities prescribed by law." However, in the case of a bond of a previous marriage, when "the existence of the impediment has been ascertained by a reliable and authentic document which cannot be rejected or disregarded, and at the same time it is equally certain that no dispensation has been granted from the impediment, then, the judicial solemnities may be omitted and the Ordinary having summoned the parties, may declare the marriage null and void, provided that the Defensor vinculi has intervened." A marriage is to be challenged by (1) the parties to the marriage in cases of nullity; (2) the Promotor Justitiae or prosecuting attorney. Anyone can and ought to reveal impediments in the case of an impending marriage, but the power to enter judicial opposition to such a marriage is confined to persons whose interests are at stake. In this particular case, it would seem proper for the pastor of the woman or the priest who performed the ceremony to advise and even urge her to present her case to the Ordinary of the place

where the marriage was celebrated or where she has her domicile or quasidomicile (Canon 1964). Only the local Ordinary, and after the proper procedure, can tell her that her marriage is invalid.

CROZIER INDULGENCE ATTACHED TO ROSARY BEADS.

Qu. I have the faculties for imparting the Crozier and the Brigettine indulgences on rosaries. In order to gain the indulgences is it necessary for the person using the rosary to say any particular prayers or to perform any particular works?

Resp. A definite answer would necessitate a perusal of the faculties actually granted the questioner.

Years ago, the Society for the Propagation of the Faith was able to grant, among others, the following privileges: (1) The faculty of blessing everywhere with a single sign of the Cross, rosary beads and applying to them the Crosier Indulgences, and any person could gain for himself or for the Souls in Purgatory five hundred days' Indulgence for every " Other Father " and " Hail Mary " recited while holding a Rosary thus blessed. No other prayer or work was prescribed; (2) The faculty of blessing beads (whether special or of the rosary) and applying to them the Brigittine Indulgences, of which there were ten, among which were: an Indulgence of one hundred days for each " Pater ", one hundred days for each "Ave ", and the same for each " Credo ", an Indulgence of seven years and as many Quarantines for all those who say the entire Rosary. Of the others, space does not permit their listing here, but certain works, as the reception of the Sacraments, visits to a church, praying on bended knees, etc., are required for the gaining of the various Indulgences. This Society is no longer able to grant these faculties, but priest members who were perpetual members before the privileges were recalled may still bless rosaries with these Indulgences. No doubt the diocesan director could procure a list of these faculties for those who still enjoy them.

If one receives the faculties directly from the Holy See, as is now the case generally, it would be necessary to inquire at the source concerning the privileges granted, and the indulgences that have been included.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

Inspiration—Geography—Messianism.

In each of the two February 1941 issues of the Civiltà Cattolica there is an article by F. S. Porporato, S.J., entitled "Miti e ispirazione biblica", which examines the subject of myths in the Bible in rather a curious way. The author seemingly has the intention of treating the subject exhaustively, but unfortunately no copy of the Civiltà later than February 15th has managed to pass the blockade; hence we are left but with two aspects of the subject for consideration—the presence of mythological terms in the Vulgate for which there is no corresponding term in the Hebrew, and secondly the existence of mythological terms in the original text. At the very outset of his study Father Porporato, in keeping with Catholic doctrine and scholarship, rejects the assertion of the Rationalists that there are actual myths in the Bible; his interest lies rather in safeguarding the doctrine of inspiration in the face of undeniable technical terms taken over from mythology.

The first article (February 1st, pp. 169-178) examines the terms which are found only in the Vulgate or other versions. Here, since the original, inspired text is free of any mythological flavor, the difficulty reduces itself to an explanation of the reason why translators have selected the dangerous terms; inspiration as such is not affected in any way. Various examples are given, of which we may select the Vulgate translation of Isaias XXXIV, 14: "Et occurrent daemonia *onocentauris*, et *pilosus* clamabit alter ad alterum; ibi cubavit lamia et invenit sibi requiem". The italicized words are clearly mythological, as Jerome himself admits (Comm in Is. P. L. 24, 372). The 'lamia' in particular (hebr. 'Lilith') was considered a species of female demon operating at night, and was so considered even in Rabbinical literature, though the Hebrew text of itself is absolutely free of mythological flavor and reads thus: "The wild beasts of the desert will meet the jackals, and the he-goats will cry one to another; there the screech-owl will dwell and find repose." Why does Jerome introduce such suspect terms?

He admittedly takes them from the Septuagint, and the reason seems to be a desire to present an intelligible image to replace the Hebrew description in which were terms such as 'siim' (wild beasts), 'iim' (jackals), and 'lilith' (screech-owl) whose meaning was already obscure by the time of the Septuagint translation. Other examples are given also, from Jeremias, Judith, Proverbs, etc., but in general the same reason for the mythological flavor holds true, namely a desire for clearer, more vivid expression, without any intention of placing credence in the underlying polytheistic concepts.

In the second article (February 15th, pp. 276-284) the author examines the more serious difficulty of explaining mythological terms in the original inspired Hebrew text. Here the author is partial to Isaias, doubtless because of the new light which has been shed on the sacred text by the religious tablets discovered at Ras Shamra (cf. ECCL. REVIEW, July 1936, p. 103). The Hebrew text of Isaias XXVII, 1, for instance, runs thus: "In that day the Lord, with His hard, large, strong sword, will visit Leviathan the swift serpent, and Leviathan the tortuous serpent, and He will slay the dragon which is in the sea". From the Ras Shamra tablets we learn that Leviathan (with the same descriptive adjectives) was a powerful divinity. Apparently, therefore Isaias has borrowed a mythological term in order to describe the power of Assyria. How explain such borrowing on the part of an inspired writer. The author's answer is simple: since the prophet is a human instrument, there is no incongruity in admitting that the Divine Author should permit His human instrument to make his own choice of words provided that His message is delivered clearly and truly; it is one thing to use a mythological term, and quite another to place credence in the underlying polytheism. Just as we might use the term 'Olympus' for Heaven without subscribing to the pagan pantheon, so Isaias could use the term Leviathan to bring out that power of Assyria which was based on its faith in false gods.

To the present writer the explanation (which is given also for other examples elsewhere in the article) is not wholly satisfactory. In the first place the parallel given is not true: we are living in an age far removed from the days of pagan idolatry, whereas Isaias was living in the midst of polytheism; hence it

would be much more difficult for him to abstract from the mythological note without explanation of some sort. Secondly, and more to the point, the author seems to grant too much to the priority of the Ras Shamra tablet material. We know that the Ugarit people were syncretistic in their religious beliefs, and many of their concepts may have been borrowed from Israel originally when their forebears were in contact with Israel in the south. For instance their god 'Mot' (Death) may well be but a divinization of the literary personification of death to be found in the Psalms (wherein there is not the slightest hint of polytheism). With respect to the term 'Leviathan', Isaias' adjectives very accurately describe the two rivers of Assyria, the Tigris and the Euphrates, the one a swift serpentine stream, the other a winding and slow one; that Leviathan should at the same time be a divinity among the Ugarit people may be nothing more than a coincidence. Similarity of words (such as 'Mot' and the biblical 'Mawet') may indicate an affinity in language without postulating also a similarity in ideas or beliefs. In none of the examples offered by the author does there seem any necessity of seeing a mythological taint in the scriptural words. An exception is the word 'Hades' in the orginal Greek text of Wisdom, but here we have nothing more than a transferred meaning (to fit the Hebrew Sheol) in a new setting of words originally exclusively mythological.

In the Journal of Biblical Literature, March 1941, we have the Presidential Address of Professor C. C. McCown, delivered before the Society of Biblical Literature and Exegesis at the Union Theological Seminary, New York, December 1940. The paper is entitled "Gospel Geography, Fiction, Fact, and Truth"; and while there is plenty of fiction in the paper, one will have to study hard to find either fact or truth in what the author claims to be the summary of long investigation. The intention of the writer is to discover the geographical content of the Gospels, and to this end he divides his paper into two sections, the first concerned with the contents of the Gospels, the other with conclusions to be drawn from the material gathered in the examination of the texts. An examination of the first section will render consideration of the second section unnecessary.

St. Mark is examined first. Of the first pericope, I, 1-VI, 29, the author admits that the picture of Christ's movements is

'intelligible and topographically reasonable' (p. 3), while at the same time concluding that with respect to this first section the judgment of Professor Karl Ludwig Schmidt is correct, namely that 'only crumbling fragments of an itinerary can be worked out'. The second section, VI, 30-IX, 1, is concerned with the Northern Journeys; while admitting that it is among the most important in all the sources of the life of Christ, he finds the data confused and contradictory (p. 3). However, all of the contradiction and most of the confusion is the work rather of the Professor than of Mark. For instance Mark has confused things by duplicating the miracle of the loaves and fishes; the idea that there might have been two such miracles does not occur to the author. Again St. Mark uses the term 'village' for Bethsaida, which is absurd; nevertheless St. John uses the Greek term κώμη for Bethlehem, and the Septuagint which is the same kind of Greek uses the same term often enough for the word 'city'. In a fine burst of sarcasm he asserts that to describe Christ's journey into the territory of Tyre and back by way of Sidon and the Decapolis to the Sea of Galilee is like describing a trip from Chicago to New York by way of Minneapolis and Toronto; yet it is conceivable that a person going from Chicago might have a reason to go to Minneapolis and even Toronto before reaching New York; nothing is said by St. Mark to lead us to believe that Christ wanted to get to the Sea of Galilee immediately from Tyre! With the help of a few 'seems' and an occasional 'almost certainly' as he constructs his own geography, the author comes to the wholly subjective conclusion, stated as a fact, that 'the northern journey to Tyre and Sidon is a construction of the Evangelist'. Fiction surely, and neither fact nor truth. The remainder of Mark's geography meets with the author's approval.

In St. Matthew the author finds the 'geographical atmosphere more unreal and less clear than Mark's' (p. 9), and he accuses the Evangelist of lack of geographical interest and feeling. More serious is the charge of contradictions and inconsistencies. For instance, in IX, 1 Christ returns to 'his own city', which according to Professor McCown should be Nazareth, though the city in question (as is certain from Mark, II, 1) is Capharnaum; it is to be noted, however, that Matthew does not say

'his *native* city', but 'his own city', which applies correctly to Capharnaum as the place where He usually dwelt during His public life in the north. One of the absurdities discovered by the author is the remark in XIV, 13 to the effect that Christ 'sails away from Nazareth in a boat' (the Professor's words, p. 11); the text does not mention Nazareth, and the author forgot to notice that Matthew, notable according to his own evaluation for lack of geographical interest, simply failed to mention the locality (near Capharnaum) when indicating a change of situation in the opening verses of the chapter.

St. Luke receives the highest encomium as well as the severest condemnation of all the Evangelists. On the one hand the Evangelist is notable for a clear and definite geographical scheme, shows inclination for geographical background, topographical color, and is more precise in his use of geographical terms than either of the two Evangelists already mentioned (pp. 14-15). On the other hand all this is purely literary and is a combination of geographical material and geographical ignorance (p. 15). Some examples of this ignorance are offered. The Evangelist locates the Sermon on the Mount near a plain on the shores of the Lake, showing ignorance of the mountainous slopes there; perhaps the visibility was poor on the occasion of the Professor's visit, but it was there when the present writer visited it. Again, in the 'little Apocalypse' the warning 'to those in Judea to flee into the mountains' is an 'outstanding blunder', because all Judea is mountainous; but surely those living on a mountainous plateau such as is Judea might consider the higher mountains as 'the mountains' with respect to lesser levels? Luke IV, 29: ". . . the brow of the hill whereon their city was built" could be said only by one who had never seen the place, according to the author; nevertheless one who had seen the city nestling in a ring of hills could easily understand what was intended, especially as the traditional site occupies the southwest angle of the city. A final example is the statement that 'Jerusalem is 120, not 60 stadia from Emmaus ('Amwas)'; the author fails to note that there are manuscripts of solid worth which give 120 instead of 60 stadia (Luke XXIV, 13), even as there are authorities of intelligence who deny that Luke was speaking of 'Amwas; obviously it did not suit the author's purpose to include such information.

St. John's Gospel is dismissed as 'hardly worthy of consideration' with respect to geographical data.

Wholly different in spirit, and as fruitful as it is objective, is the simple and clear examination of the text of the third part of the book of Ezechiel, undertaken by Father Gruenthaner in his article "The Messianic Concepts of Ezechiel", in Theological Studies for February, 1941. With a true scientific spirit the author sets out to discover what the prophet intended by what he wrote down, and makes no attempt to portray what he thinks the sacred writer should have put down. Confining his considerations to the chapters XXXIII-XLVIII, he endeavors to determine whether the prophetical content of the chapters was merely conditional and dependent on human collaboration, or truly Messianic, to be fulfilled in the spiritual kingdom of Christ.

His first examination concerns chapter XXIV, and his conclusion is that the prophet when speaking of David is referring to a personal Messias. The view that 'David' refers to a restored Davidic dynasty is rejected because it is historically false that post-exilic Juda was ever governed by a Davidic dynasty; in addition he refers back to XXI, 27 where the pronouncement of doom is made on the last king of Juda, Sedecias, and all kingly sway is taken from the house of David until the advent of him who has a right to the throne and who will receive it by divine appointment; the allusion is obviously to Shiloh (or Shelloh) of Gen. XLIX who is the Messias. This conclusion is confirmed by reference to another prophecy (XVII, 22-24), that of the cedar and the eagles, wherein the twig taken from the cedar (the house of David) represents the Messias, the individual scion of David who is to rise out of humble circumstances and to embrace in his power all the nations of the earth.

The Messianic note is inescapable also in chapter XXXVIII. The scene described is the Babylonian plain wherein lie a vast number of bones. The coming to life of these bones represents not an actual resurrection of the flesh but the restoration of the national entity; the reason lies in God's attitude toward Israel, which was an interest not in the political existence of the Israelites, but only in their continuity as the Chosen People. Such continuity implies its obvious term, the universal Messianic kingdom, a conclusion strengthened by the reference in

vv. 37-38 to the Messianic multitude to which the people will attain.

Of the Temple (XLI) the author's considered judgment is that an actual temple was contemplated because of the detailed measurements indicated; hence with reason he rejects an allegorical interpretation of the prophet's words. Rejected also is an allegorical interpretation of the closed eastern gateway of the Temple (XLIV, 2); neither literally nor even typically is it applicable to the Blessed Virgin. One portion of the vision of the Temple is allegorical,—that of the stream which flows from beneath the entrance to the temple vestibule (XLVII); here a literal interpretation involves such stupendous miracles that it would be rash to presume it; hence the author refers it primarily to the Messianic age, since the blessings are too vast for the Judean state alone.

As a sort of footnote to a subject previously treated in these pages (Jan. 1935, pp. 83), attention is called to two articles which appeared in recent issues of The Expository Times (February, and March, 1941) on the Servant of Isaias LIII. The articles are noteworthy chiefly for the detailed exposition of non-Catholic viewpoints. The author, Professor C. R. North, is least clear when he comes to formulate his own opinion; however, he seems to incline toward " an individual who if he can not be historical, must be in some sort an ideal figure. Not of course ' ideal ' in the sense of Plato's ideal man, and existing only in the philosophic and religious imagination, but ideal in the sense that—and here lies the difference—it was the confident expectation of the prophet that he would appear " (p. 181). This is not very clear; perhaps it was not intended to be, since the author subscribes to a dictum about the prophet expressed by Professor Rowley (Israel's Mission to the World), that ' the writer himself (i. e. the prophet) would have found difficulty in defining with precision what was in his own mind '. However, what the author seems to visualize is this: the prophet is pictured as suffering deep anguish of spirit over the failure of Cyrus to live up to the conversion expected of him, and the description in chapter LIII is presumably his last burst of anguished hope,—*someone* will come in the midst of the distressing circumstances to redeem the nation; who it will be, the prophet does not know. The descripton then is not so much a

prophecy as a hope expressed. How far one must get from the actual text to reach such a conclusion!

In conclusion a word of congratulation and sincere gratitude is offered to those devoted souls responsible for the splendid revision of the New Testament which has just appeared under the patronage of the Episcopal Committee of the Confraternity of Christian Doctrine. An inestimable service has been rendered quietly and without personal gain to all English-speaking Catholics. May God bless abundantly this first great effort of American Catholic exegetes.

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Book Reviews

THE BASIC WORKS OF ARISTOTLE. Edited with an Introduction by Richard McKeon. Random House, New York City. 1941. Pp. xxxix+1487. Price $4.00.

This a complete and unabridged translation of the more important works of Aristotle. The translation is the Oxford edition (Clarendon Press) completed in 1931 under the editorship of W. D. (Sir David) Ross. The texts of seven works are complete: *Physica, De Generatione et Corruptione, De Anima, Metaphysica, Ethica Nicomachea, Politica,* and *De Poetica.* Portions are omitted from *Organon, De Caelo, Parva Naturalia, Historia Animalium, De Partibus Animalium, De Generatione Animalium* and *Rhetorica.* Explanatory notes and cross references of the Oxford text have been retained, and an approximation of the Bekker's pagination has been attained. This is a volume that seminarians and college students will want for their shelves, and the price at which it is published makes such ownership quite possible.

Besides the drudgery of editorial direction, Dr. McKeon has contributed a sound, lively Introduction and analytical notes to accompany the text. He discusses the influence of Aristotle, advancing the opinion that during the past two thousand years, the influence of Aristotle as suggesting a method of inquiry has been slight except during the thirteenth and fourteenth centuries and at present. This is followed by an outline of Aristotle's Life and Times, which is rather inadequate, Methods of Science and Philosophy, First Philosophy and the Organization of the Sciences, The Natural Sciences, Moral and Political Philosophy, Rhetoric and Poetic, and the Interpretation of Aristotle. This outline, of course, can not be expected to be complete, but it can serve to introduce the reader to Professor Ross, detailed study *Aristotle* (London, Methuen, 1923) which is still the best book of its kind in English.

The publishers are to be commended for their part in producing this helpful edition. In spite of the more than 1500 pages, the volume is very manageable; a good quality of paper is used, and the type face is clear and easily read. All in all, it is a book that will delight the student.

POPE INNOCENT III AND HIS TIMES. By Joseph Clayton, F.R.Hist.S. Bruce Publishing Co., Milwaukee. 1941. Pp. xvi+204.

Joseph Clayton has aptly titled his latest work. He is little concerned with the life story of Lothario Conti, and introduces

biographical detail only as a means of sharpening the features of his pictured Innocent III.

The introductory chapters form an admirable launching platform for the eighteen year career of the greatest statesman-Pope of Medieval times. The evils and problems of the era are succinctly described. Lothario Conti, thirty-seven years old and not yet a priest, becomes Innocent III; the evils and problems are brought back upon the stage to face the Pope for solution. That is the simple framework of Clayton's book.

The work is thorough, and is typical of its author in presenting evidence of hard research. Parenthetical interpolations give a further proof of the author's knowledge but, on occasion, they irritate rather than inform. The reader sometimes hungers for a simple, declarative sentence, however, on the whole, the book is absorbingly interesting.

Pope Innocent III And His Times is an important but not a great book. It must be included in the reading list of every student of Medieval History. It holds the attention of the ordinary reader because its scope includes saints, scholars, artists and tyrants, crusades, inquisitions, controversies and heresies. It is almost impossible to believe until one reads this book that so much clearly detailed information can be packed into such a limited space.

HOLDING UP THE HILLS. By Leo R. Ward. Sheed and Ward, New York City. 1941. Pp. 202.

A nostalgic feeling creeps over anyone from a small town who reads Father Ward's book. It is not a novel; rather a series of brief biographies, essays in life. Each of its twenty-one chapters can stand alone because each limns a portrait of an individual who was himself or herself in an isolated Iowa farming neighbood, who struggled with his bit of land—bottom land or ridge, fertile or sour—without forgetting the others who struggled equally hard a mile or two down the road. With him he exchanged labor, " neighboring ", they called it, " man for man, team and rack for team and rack, in threshing or any farm operation." The women, too, helped one another in the myriad ways a woman can aid another of her sex.

It is that thread of neighborliness, uniting Big Man and Stump Man, Mary Ann and Granger, Much and Lettie, and all the other characters who tread the hills, which makes the reader feel so much at home. Without laying emphasis upon it, the author shows the influence of religion in the lives of these simple folk. Some episode in each life shows how devotion to the Mass or the Rosary is present; how the proximity to a Church brought this one into the community, how another has a kind of fame for the recitation of the " beads " at wakes.

In telling about them Father Ward employs a simple homey style quite in keeping with the character of earnest people who make their community a place of good neighbors.

GEWORDENE LITURGIE. Von Josef A. Jungmann, S.J. Verlag Ferlizian Rauch Innsbruck. 1941. Pp. xiii+341. Preis, 6.80 R.M.

The war has naturally prevented many European publications from reaching America. This is to be regretted, and it is, then, with real pleasure that one welcomes a book on the Liturgy recently published in Innsbruck, which arrived by way of Russia.

Jungmann's liturgical treatise begins with an erudite inquiry into the meaning of the words " liturgy " and " mass ". There follows a discussion of the various parts of the mass. Of course, the canon of the mass receives adequate treatment. These chapters are well-done and well-annotated.

An interesting chapter is the discussion of calendar reform. Jungmann has some ideas of his own. These ideas must be considered if ever an international convention meets to draw up a new calendar.

A short chapter on Eucharistic Congresses closes the text of Jungmann's book.

A select bibliography is included and a serviceable index is provided. Any one who reads German easily will find *Gewordene Liturgie* of considerable interest and use.

QUEEN ELIZABETH. By Theodore Maynard. The Bruce Publishing Company, Milwaukee. 1940. Pp. xv+399. Price $4.00.

Six years ago Father Joseph Code of the Catholic University's faculty presented an excellent summary and analysis of the life of the " Virgin Queen ". Those who read this dissertation will want to read Mr. Maynard's volume for the human interest, humor and sympathy he brings to the recitation of the biography.

There is little of original research, and the book cannot be considered a scholarly contribution to historical knowledge, but the author presents a vigorous and dramatic story that will hold the full attention of the average reader. His deductions, moreover, are sound, and he gives very fine treatment to the problem of religion in the reign of Elizabeth.

The so-called impartial historian, the author declares, is almost always colorless and fails to focus his story. All that can be asked of the historian is that he be fair, that he indicate what is to be said on the other side. Mr. Maynard has done this, and well, but disclaims

any pretense to be impartial in the sense of having no personal convictions. The standard biographies of Elizabeth discount or treat very inadequately the importance of religion. The author believes it to be the key of many of the acts of Elizabeth's reign, and presents his findings impartially and courageously.

The book is commended to the general reader as well as the amateur of history. The professional historian will not be impressed; he will want to draw his own inferences from the objective facts.

COMMENTARIUS IN SUMMA D. THOMAE. DE SACRAMENTIS IN SPECIALI. DE NOVISSIMIS. By Augustus Ferland, P.S.S. Grand Seminaire, Montreal, Canada. 1940. Pp. xxviii+617.

This third volume of Father Ferland's *Commentarius* exhibits the same thought and care which marked *De Verbo Incarnato et Redemptore* and *De Gratia et De Sacramentis in Communi.* It is a text book likely to be welcomed by seminarians in the United States. Father Ferland is an experienced teacher, and had many American students in his classes. There are no involved constructions in the Latin, and the divisions are clear and concise.

The sacraments treated in the present volume are Baptism, Confirmation, the Holy Eucharist and Orders. The author rather arbitrarily declares that since Penance, Extreme Unction and Matrimony " ad Theologiam Moralem potissimum spectent ", the explanation of them is referred to that part of sacred science. Many will consider this an unfortunate exclusion.

Father Ferland has kept in mind that he is writing for seminarians, and has not burdened his text with a superfluity of notes and references. Nothing, however, that will aid the student to understand and to assimilate has been neglected.

Book Notes

While it certainly is not new, and is likely favorably known to most American priests, we would like to call attention to the importance of the National Catholic Welfare Conference's monthly, *Catholic Action*. In these days of stress, the activities of the Conference take on added importance, and it behooves the pastor to keep abreast of what is going on at the Catholic clearing house in our nation's capital. The subscription rate for the United States is $2.00 per year.

The Chancery Office of New Orleans announces the publication of *The Eighth National Eucharistic Congress* which gives a complete record in word and picture of that historic event which was held at New Orleans in October, 1938. The volume contains 686 pages, has 104 full page illustrations and five color plates. The edition is limited to 1000 copies, and the price is $5.00.

Social Order by Walter L. Willigan and John J. O'Connor is an indispensable textbook for the priest who keeps his people informed concerning the Church's social teachings. The book is divided into five sections: Social Order in America, Social Order and our Economic Culture, Social Order and Our Societal Culture, Social Order and Social Pathology, and Social Order—the Program.

The authors discuss a wide variety of problems, Ownership, wages, capital-labor relations, housing, farmers, child care, population, education, health, security, crime and juvenile delinquency are some of the chapter headings. Forty charts and statistical tables help to impress on the memory the figures and facts commented upon. In spite of the nearly 700 pages of text, the authors treat their matter succinctly, and there is very little padding.

The priest can open the book at random and find several paragraphs that will furnish the basis for an instructive talk. For instance, the authors point out that the leading authorities in the field of delinquency have devoted very little time to a study of the correlation between delinquency and godlessness. They give as an example the contrasting record of delinquent parochial school children in Brooklyn with that of Catholic children who attend public schools. Ninety-one percent of the total number of Catholic delinquents attend public schools; nine percent attend parochial schools, and this has been about the average over the years. The number of children attending parochial schools is 64,000, while 60,000 attend public schools. So far as delinquency is concerned, the fact that only 9 percent of delinquent Catholic children attend parochial schools would seem to indicate the importance of the Catholic educational system in our democracy. The discussion on page 376 concerning the American system of school support is disappointingly inadequate, especially since the question of tax money for religious schools is attracting more and wider attention.

An excellent index and a well selected bibliography at the end of each chapter add to the value of this excellent volume. (Longmans, Green & Co., New York City. Pp. xii + 703.)

Under the title *For God and Country*, P. J. Kenedy & Sons are publishing Monsignor Fulton Sheen's 1941 Lenten discourses delivered during the Catholic Hour broadcast over the N.B.C. network. The seven sermons make up what is probably the best Lenten course the noted preacher has yet given. He is unmerciful in showing the false premises upon which many politicians and leaders have based their views and practices. The sermons are in the author's well known style. (New York. Pp. 107. Price $1.00.)

A Philosophical Symposium on American Catholic Education contains the papers delivered by seventeen American Jesuit Fathers at the Seventeenth Annual Convention of the Jesuit Philosophical Association of the Eastern States. The editing was done by Fathers Hunter Guthrie and Gerald Walsh. The *Symposium* contains a number of solid and scholarly contributions. There is nothing radical, little new; there are, how-

ever, more than occasional flashes of common sense. We liked Father O'Callahan's closing paragraph of his paper "Concerning the Interpretation of Educational Measurements": "The classroom was not devised primarily as a laboratory for testing statistical theories; the instruction and development of students takes precedence over the development of perfect tests and scores. The average teacher who no doubt loathes mathematics, must not be so burdened with the calculation of averages and standard deviations that little time and energy is left for the preparation of class." We know a number of school men who could profit by a little meditation on that paragraph. (Fordham University Press, New York City. 1941. Pp. vi + 174.)

The King's Crown Press is a division of Columbia University Press organized for the purpose of making certain scholarly material available at minimum cost. Published with this view in mind, in paper cover at a price of $1.50, is Dr. J. Glenn Gray's *Hegel's Hellenic Ideal.* (New York City. 1941. Pp. viii + 103.)

Dr. Gray's study is concerned not so much with the technical features of Georg Hegel's dialectics as with his historical insights and the content of his thought. Hegel was convinced, declares Dr. Gray, "that modern Christian civilization had gone to an extreme in placing supreme value on the individual person and his subjective claims, to the serious detriment of culture as a whole and higher truth." This is a scholarly contribution that the Catholic philosopher will appreciate, and probably disagree with rather often.

Secondary Education of the Society of Mary in America by Edmund J. Baumeister, S.M., Ph.D. is an excellent outline history of the Society's work in this country, and a summary of the work that is now being done. Paradoxically, this plea for Catholic and religious education and proof of its high value is a dissertation presented to and accepted by a secular university.

In addition to an outline history of the Society, its foundation, expansion, and work in America, the author gives a sketch of its general organization and administration, an outline of the Catholic philosophy of education, and four chapters on the educational program, the methods, administration and finance, and teacher preparation in the Society of Mary.

The book abounds in references and footnotes, and there is an extensive bibliography. Educators will find Dr. Baumeister's dissertation instructive and stimulating. (Mount St. John Press, Dayton, Ohio. Pp. xiii + 276.)

J. Fischer & Bro., New York City, have published three offertoria by H. H. Wetzler which choir directors will find well worth examining. *Mihi Autem Nimis Honorati* by Father Eugene O'Malley, C.S.P. and *Tota Pulchra es Maria* by Dom Philip Gut, O.S.B. are interesting, although the average volunteer choir may find them a bit difficult. *Afferentur Regi* for soprano and alto is not beyond the possibility of a well trained boys' choir.

The Bond of Perfection by Sister Mary Agnes, S.N.D. is a series of twenty-five short meditations on the virtue of charity written for religious and lay women. The author has chosen passages from the Pauline Epistles as an introduction to the meditations, and presents her reflections on the subject matter in short paragraphs, encouraging the reader to develop the points and make personal applications of the lessons learned. (Frederick Pustet Co., Inc., New York City. Pp. 153.)

Father J. Leo Boyle, Director of the Catholic Information League, with headquarters at 21 South 13th St., Philadelphia, Pa., is preparing a second edition of his *A Pictorial History of Lourdes.* The new edition is to be completely re-edited and revised. A number of the illustrations in the first edition will be replaced by others, and Father Boyle is anxious to communicate with priests who may have unusual photographs taken at Lourdes.

The Montfort Fathers at Bay Shore, N. Y., have published in pamphlet form *The Secret of Mary* by Blessed Louis-Marie Grignion de Montfort which is believed to be the first American edition. The pamphlet gives a summary of the doctrine of Blessed de Montfort as set forth in his *Treatise on True Devotion to the Blessed Virgin.* The Ameri-

can translator has added a number of footnotes that are of real assistance to the reader. (Pp. iv + 44. Price, single copy 10c.)

In commenting on Dr. Lane Cooper's *Aristotelian Papers* last month, we forgot to mention the chapter, " Galileo and Scientific History ". This short essay is supplementary to the author's *Aristotle, Galileo, and the Tower of Pisa* which presented the evidence concerning Galileo's alleged experiments at the leaning tower of Pisa, which were supposed to demonstrate that Aristotle made a mistake in his *Physica* and *De Caelo*. Dr. Cooper points out that the critics apparently did not consult the original sources. He shows that the grounds of the tale are flimsy, and demonstrates that what Aristotle actually wrote is closer to what modern physics knows about free falling bodies of different weights from high points than was Galileo. Dr. Cooper neatly explodes another though minor claim of the experimentalists, but it is likely that the error will continue to be repeated. (Cornell University Press, Ithaca, New York. Pp. xi + 237.)

Books Received

PHILOSOPHICAL FOUNDATIONS OF FAITH. By Marion J. Bradshaw. Columbia University Press, New York City. 1941. Pp. xi + 254. Price, $2.50.

HERESY AND INQUISITION IN NARBONNE. By Richard W. Emery, Columbia University Press, New York City. 1941. Pp. 184. Price, $2.50.

SOCIAL WELFARE IN THE CATHOLIC CHURCH. By Marguerite T. Bradshaw, Ph.D. Columbia University Press, New York City. 1941. Pp. xii + 360. Price, $3.00.

PROLEGOMENA TO ETHICS. With a Digest of Ethics. By the Reverend Timothy J. Brosnahan, S.J. Edited by the Reverend Francis P. LeBuffe, S.J., Ph.D., Fordham University Press, New York City. 1941. Pp. viii + 367. Price, $4.00.

TEACHING TO THINK IN RELIGION. By the Reverend John T. McMahon, M.A., Ph.D., Diocesan Inspector of Schools, Perth, Australia. Foreward by the Reverend T. Corcoran, S.J., D.Litt., Professor of Education, University College, Dublin, Ireland. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. 130. Price, $1.25.

MURDER IN THE SACRISTY. A Fifth Columnist Mystery. By the Reverend Daniel A. Lord, S.J. The Queen's Work, Saint Louis, Missouri. 1941. Pp. 111. Price, $0.50.

THE BOND OF PERFECTION. Meditations on the Virtue of Charity in the Epistles of Saint Paul. By Sister Mary Agnes, S.N.D. Frederick Pustet Company, Inc., New York City. 1941. Pp. 153. Price, $1.50.

THE BASIC WORKS OF ARISTOTLE. Edited and with an Introduction by Richard McKeon, Dean of the Division of the Humanities, University of Chicago. Random House, New York City. 1941. Pp. xxxix + 1487. Price, $4.00.

FORGOTTEN TRUTHS. By the Most Reverend John J. Swint, D.D., LL.D. The Catholic Literary Guild, Ozone Park, New York. 1941. Pp. 188. Price, $1.00.

HEART OF THE ROSARY. By the Reverend Francis P. Donnelly, S.J. Illustrated by Charles Sander. The Catholic Literary Guild, Ozone Park, New York. 1941. Pp. 126. Price, $1.00.

LISTEN, MOTHER OF GOD. *Thoughts on the Litany of Loreto.* By the Reverend Hugh F. Blunt, LL.D. The Catholic Literary Guild, Ozone Park, New York. 1941. Pp. 258. Price, $1.25.

THE YOUTH PROBLEM AND THE EDUCATION OF THE CATHOLIC GIRL. A dissertation submitted to the Faculty of the Graduate School of Arts and Sciences of the Catholic University of America in partial fulfillment of the requirements for

the Degree of Doctor of Philosophy. By Sister Aimee Ely, F.C.S.P., B.S., A.M. The Catholic University of America Press, Washington, D.C. 1941. Pp. xx + 136. Price, $1.50.

THE OFFICIAL CATHOLIC DIRECTORY, ANNO DOMINI 1941. Containing ecclesiastical statistics of the United States, Alaska, Philippine Islands, Canal Zone, Virgin Islands, Guam, Samoa, Hawaiian Islands, Puerto Rico, British Honduras, Jamaica, B. W. I., Canada, Newfoundland, Ireland, England, Scotland, Wales, Cuba, Mexico and Foreign Missionary Activities. P. J. Kenedy & Sons, New York City. 1941. Pp. xv + 1398.

THE STORY OF THE BIBLE. By the Reverend Joseph H. Finegan, C.S.P. Pp. 37. *The Road to Peace.* Archbishop Spellman's Great Address Delivered before American Legion, Boston, September 22, 1940. Pp. 13. *Boy Meets Girl the Christian Way.* An Exhortation to Chaste Christian Courtship. By the Reverend Frank E. Gartland, C.S.C. Pp. 19. *The Rise of Capitalism.* In Theory and Practice. By the Reverend Thomas A. Meehan. Pp. 34. *War or Peace?* The Challenge to America. By the Reverend John A. O'Brien, Ph.D. Pp. 24. *A Life of Our Lady for Children.* By D. M. Anderson. Pp. 36. Our Sunday Visitor Press, Huntington, Indiana. 1941. Price, 10c each, five for 25c, $3.00 per hundred.

GEWORDENE LITURGIE. Von Josef A. Jungmann, S.J. Verlag Felizian Rauch Innsbruck. 1941. Pp. xiii + 341. Preis, 6.80 R.M.

THIS BURNING HEAT. By Maisie Ward. Sheed & Ward, New York City. 1941. Pp. 160. Price, $1.25.

THE MAN WHO GOT EVEN WITH GOD. The Life of an American Trappist. By the Reverend M. Raymond, O.C.S.O. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. xiii + 170. Price, $2.00.

CATHOLIC CHILD GUIDANCE. A Study of the Child's Spiritual Powers. With Discussion Club Outline. By the Reverend Daniel M. Dougherty. Pp. 47. *The Catholic Labor School.* Common Sense in Action. By the Reverend William J. Smith, S.J. Pp. 32. *Sex—Sacred and Sinful.* The Sixth and Ninth Commandments. With Discussion Club Outline. By the Reverend Gerald C. Treacy, S.J. Pp. 31. The Paulist Press, New York City. 1941. Price, 5c each.

FOR GOD AND COUNTRY. By the Right Reverend Fulton J. Sheen, Ph.D., D.D., LL.D., Litt.D. P. J. Kenedy & Sons, New York City. 1941. Pp. 107. Price, $1.00.

SAINT IGNATIUS LOYOLA AND PRAYER. As seen in the book of the Spiritual Exercises. By the Most Reverend Alban Goodier, S.J., with a Memoir of the Author by the Reverend H. Keane, S.J. Benziger Brothers, New York City. 1941. Pp. 200. Price, $2.75.

FROM CABIN BOY TO ARCHBISHOP. The Autobiography of Archbishop Ullathorne. With an Introduction by Shane Leslie. Benziger Brothers, New York City. 1941. Pp. xxiii + 310. Price, $5.00.

CHORUSES IN OCTAVO FORM.

Tota Pulchra es Maria. S.A.T.B. By H. H. Wetzler. Pp. 4. Price, 12c.
Afferentur Regi. S.S.A.A. By H. H. Wetzler. Pp. 5. Price, 15c.
Mihi Autem Nimis Honorati. S.A.T.B. By H. H. Wetzler. Pp. 5. Price, 15c. J. Fischer & Brother, New York City, 1941.

A PHILOSOPHICAL SYMPOSIUM ON AMERICAN CATHOLIC EDUCATION. Proceedings of the Seventeenth Annual Convention of the Jesuit Philosophical Association of the Eastern States. Edited by the Reverend Hunter Guthrie, S. J., and the Reverend Gerald G. Walsh, S. J. Fordham University Press, New York City. 1941. Price, $1.50.

JEWISH STUDIES OF PEACE AND POST-WAR PROBLEMS. By Morris R. Cohen. Reprinted from Contemporary Jewish Record, April, 1941. The American Jewish Committee, New York City. 1941. Pp. 16.